7/77

Pathway to God

(A Journal of Spiritual Life)

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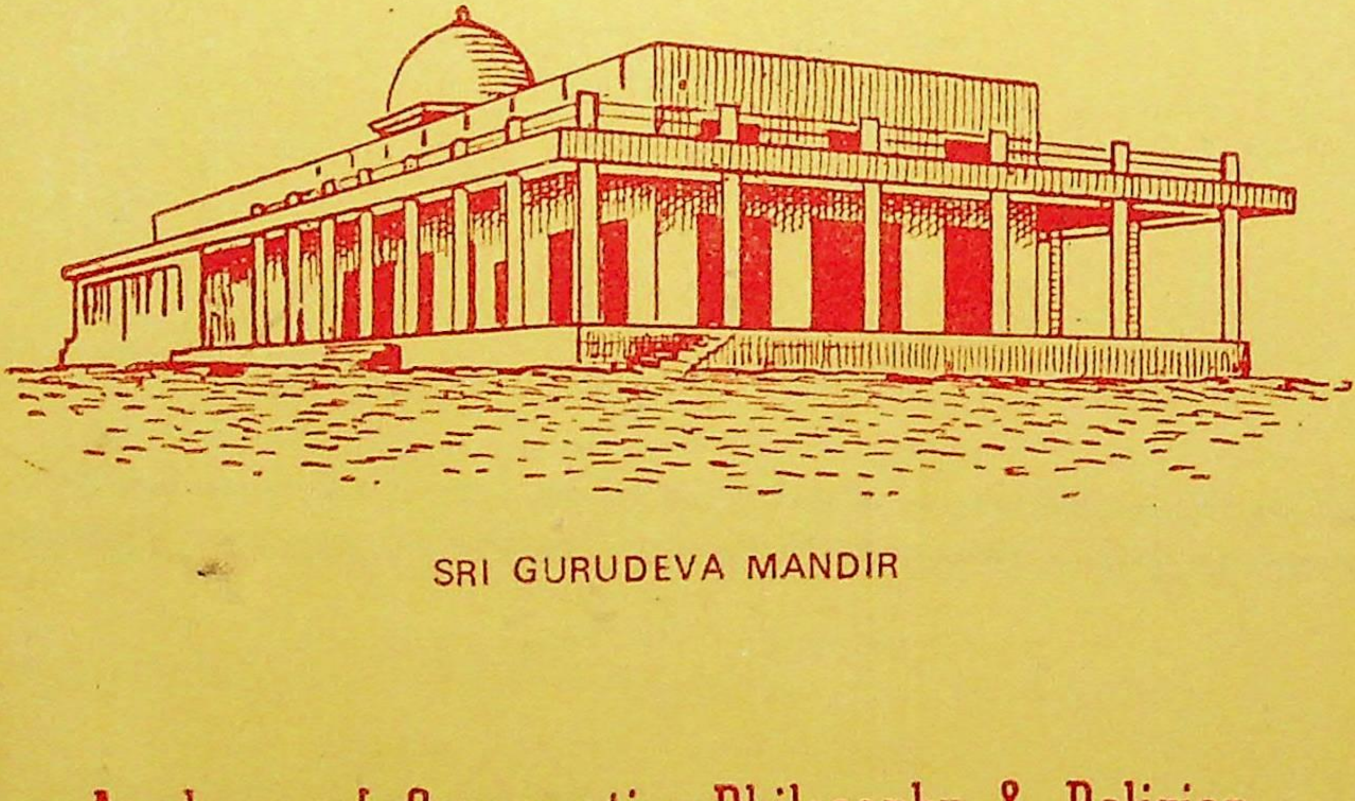

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Pathway to God

(A Journal of Spiritual Life)

Editors :

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Contents

1. Prayer (*iii*)
2. A Misconception about Karmayoga *Editorial* (*iv*)
3. Fragrant Flowers from the Spiritual Garden of Sri Gurudeva. *A Florist* (*ix*)
4. The Word Sasvata in Relation to Man's Spiritual Destiny in the Bhagavadgita *Arvind Sharma* 1
5. Rabindranath Tagore *K S. Ramakrishna Rao* 4
6. Yoga as a Spiritual Philosophy *J. Clement Vaz* 24
7. Gita and the Maya Theory of Shri Shankaracharya *M. K. Deshpande* 32
8. Philosophy of Martin Heidegger *Moti Lal Pandit* 38
9. God, the Sole Protector *H. G. Lokur* 62
10. Life and Message of Lord Mahaveera *D. S. Paramaj* 66
11. Review — 75
12. A Short Report of the Academy — 79

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(*A Journal of Spiritual Life*)

" One God, One World, One Humanity "

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Prayer

असारे संसारे निजभजनदूरे जडधिया
    भ्रमन्तं मामन्धं परमकृपया पातुमुचितम् ।
मदन्य: को दीनस्तव कृपणरक्षातिनिपुण–
    स्त्वदन्य: को वा मे त्रिजगति शरण्य: पशुपते ।।

O Lord, with a dull intellect and imperfect insight I whirl in this unsubstantial world of births and deaths, uncongenial to the practice of devotion. Thou shouldst in Thy infinite mercy save me. Is there a creature more miserable than myself? And is there anyone more skilled than Thyself in saving the miserable? Therefore, in the three worlds, who but Thee shall be my saviour?

Śrī Śaṅkarācārya: Śivānandalaharī, 13.

A MISCONCEPTION ABOUT KARMAYOGA

Editorial

Whether renunciation of action ought to be the ideal of a spiritual aspirant or not has been an ancient problem in Hinduism ; and till recently, many worthy scholars have been pleased to exercise their intellectual acumen and learning over it. Barring a few who have a genuine interest in living a spiritual life, most of the scholars, many a time, misconceive the problem and make it appear what it actually is not.

A great fog of confusion has been raised by some scholars with regard to the words *Karmasannyāsa* and *Karmayoga.* While one ought to understand the spirit of these words and their preciso meaning without confusing them with formal *Sannyāsa* (monkhood) and *Gārhasthya* (householdership) as self-chosen ways to achieve spiritual enlightenment, it is against the background of these self-chosen ways that many are prone to interpret such religious texts as the *Bhagavadgītā.* Unfortunately many great men also have fallen victims to this attitude. They unwarrantedly seem to identify *formal Sannyāsa* (which is the most direct way to spiritual realization for those who are mentally equipped for it) with *Karma-sunnyāsa*, in the sense of renouncing *all* action whatsoever, and the life of a house-holder with *Karma-yoga*; and then advance arguments in favour of the latter. Being prejudiced by this misconception, they close their eyes to the patent historic fact that great monastic saints such as Buddha, Śaṅkara, Jñāneśvara, Caitanya, Rāmadāsa, and a host of others lived lives of immense activity which the patrons of householdership can never hope to live. And, as a matter of fact, they were the *real Karmayogins*. Did not Buddha live a life of benevolent activity? And, did Vivekānanda—who could not find rest till the last moment of his life—pass his life as an indolent? A passing glance at the activities of the *Ramakrishna Mission* is sufficient to convince any honest person that *Niṣkāma karma* is not only not renounced by the monks, but that it forms a necessary part of their lives.

Taking to a life of external renunciation or leading a life of a householder is a question of mental and temperamental equipment. A Sannyāsin and a householder both can lead a life of benevolent action; and in both cases renunciation is a must. A Sannyāsin renounces externally as well as internally, and a householder seeker renounces only internally. To the extent that a householder seeker leads a life of real *Karmayoga*, he is virtually a Sannyāsin, whether he leaves his family relations or not; and even though a Sannyāsin cuts off all ties of attachment, he does not, and cannot, leave disinterested action. For a sincere *Karmayogin*, there is no problem of the type in which scholars are interested. A sincere householder seeker may not renounce the *world*, but he must renounce *worldliness*.

One fails to understand why some men criticise the life of a Sannyāsin and justify that of a householder. Taking to one of these courses or the other is a matter of individual differences in personalities; it is matter of *nature*, equipment and suitability. A lion has its own way of life and a goat its own. It is pointless to criticise the lion's life and to justity (or rather to rationalize) the goat's. A lion lives a lion's life because of its constitution; and a goat lives a goat's life because of its constitution. Both are *natural*. Thus the attack on monasticism by the patrons of householdership is unnecessary and unwarranted.

The charges that are usually levelled against monasticism are childish. One of the charges is : If every one becomes a monk how would God's universe go on? If no one marries, the human race will become exinct. What a great concern for God's Universe indeed! As if they would not have married if they had not this concern ! And as if God, who is omnipotent, requires *their* help to preserve His creation! A delicate question may be asked here. Do we *really* marry only for the sake of continuing the human race ? Is there no *other* motive in getting married ? Are our relations with our consorts completely free from lust and sensuality ? Let us introspect a little. And if we could honestly say that there is no other motive, in our taking to a honseholder's life, except helping God in his Design, we deserve the reverence of the most austere monk ! But if that is not the case, our unnecessary defence of house-holdership (which, after it is adopted, is considered to be the *only* medium of *Karmayoga*) is a sort of rationalization which is ruinous both to ourselves and to others.

Another charge that is levelled against the order of Sannyāsa is that it creates social parasites in the form of beggars who are an undesirable burden to the society and that the monastic order damages social economy. But is a monk really a parasite ? Does he depend for his maintenance upon the householders, because he is lazy and because he does not want to exert himself ? And if we sincerely feel that such is the case, we need not care for him. A Sannyāsin does not earn his livehood (not because he cannot, and does not want to do it, but) because he can be of more and better use to society if he were carefree in matters of bare maintenance. A Sannyāsin takes to the householder the invaluable spiritual treasure earned by his austere penance, and the householder gives him a petty piece of bread in return ! No genuine Sannyāsin expects that the householder *must* feed him; and if the householder does feed him, he in no way obliges the Sannyāsin.

The number of Sannyāsins in the human society is so small (most of them rendering immense social service-) that we need not trouble our heads over the hypothetical doom of economic order on account of them. We need not also be afraid that a majority of the human population would become monks. The proportion of monks in the human population is very small, and always will be as small as it is. If we are really interested in social economy, then instead of unnecessarily brooding over the existence of Sannyāsins, we should try to produce, each one, a child less; and if we could do that, the social economy will be completely out of danger !

One can understand the defence of *Karmayoga* which even Sannyāsins have done, but one is at a loss to see why monkhood is criticised. There is no incompatibility between monasticism and *Karmayoga*; and there is no *necessary* relation between householdership and *Karmayoga*. On the contrary a genuine monk, being free from personal attachments, can be a better *Karmayogin*, and to that extent, of more use to society. Buddha and Christ are the ideals of *Karmayoga* and social service.

Genuine monks are the pillars on which the social structure stands. The greatest of those who have guided society on a right track, have been monks. Even when they did not make a fuss of their efforts, it is they who have made most important social reforms; it is they who have infused patriotism and a spirit of social service among men. Swami Vivekananda was internally a mystic, but all his life he devoted to the cause of the uplift of the poor and the downtrodden who were, for him, tiny little gods worthy of service. There is hardly a patriot, hardly a leader, hardly a social worker, in India, who is not influenced by this great Sannyāsin. Let us leave all prejudices and preconceptions, and we shall find that a Sannyāsin is not only an ideal social worker himself, but one who creates a band of sincere social workers; and thus, far from menacing the social order, he protects and strengthens it, creating ideal leaders and worthy citizens.

Fragrant Flowers from the Spiritual Garden
of
Shri Gurudeva

Garnered by
A florist

(9) Kannada Saints

1. Karnatak Mystics occupy a very high place among the great God-realisers all over the world. From my study of Marathi and Hindi Mystics, I can assure you, that Kannada Mystics stand on a level, which is in no way inferior to that of the other Mystics. In a way, we may say, that in many ways they stand even on a higher level ... They have contributed a good deal to the world's mystical thought.

2. These great Kannada Mystics evidently divide themselves into two schools, the Śaivite and the Vaiṣṇavite .... I may point out that the Śeṣa is welcome both to the Śaivas and the-Vaiṣṇavas; Śaivas make Śeṣa into a necklace which decorates neck of their God, Śiva, and Vaiṣṇavas look upon Śeṣa as the resting couch of Viṣṇu. So, it is Śeṣa who reconciles these two schools of thought.

3. " By the expression Haridas, we must understand none else but Purandardas. " Thus does Vyāsrâya praise his disciple. .... He began with Saguṇa

later equated the Saguṇa with Nirguṇa and ultimately he became a Yogi and a Mystic.

4. One of the greatest of Karnatak Mystics and for that matter of the whole world, Mahipati, is rarely surpassed in his vivid description of the spiritual experience. His heights of spiritual experience, his profundity of thought, and his powerful style, leave an everlasting impression on the mind of the reader.

5. Kanakadas seems to have had wonderful intellect even though he belonged to the so-called lower community. He was undoubtedly a great devotee.
6. In one of the best songs in Kannada literature, Vijayadas has beautifully expressed his spiritual experience. .... This splendid poem gives us, in brief, the whole history of spiritual life.
7. Sarpabhūṣaṇa was a very humble man. He was a brilliant, poetical as well as a mystical writer.

8. Nijaguṇa Śivayogi was a great philosopher as well as a Mystic.

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THE WORD ŚĀŚVATA IN RELATION TO MAN'S SPIRITUAL DESTINY IN THE BHAGAVADGĪTĀ

Arvind Sharma

I

The Bhagavadgītā is a *yogaśāstra* and as such concerned with the spiritual destiny of man. There are doubtless several ways in which its views on this point could be presented. In this paper an attempt will be made to present its notions of spiritual destiny of man as revealed by its use of the word *śāśvata* and its variants.

II

From this point of view, man's spiritual progress, it seems, can be represented in three stages. The first stage is represented by man's involvement in *saṁsāra*. This situation is described in Bhagavadgītā VIII-15 :

> mām upetya punarjanma
> duḥkhālayam *aśāśvatam*
> nāpnuvanti mahātmānaḥ
> saṁsiddhiṁ paramāṁ gatāḥ

> Having come to Me, these great souls
> do not get back to rebirth, the place
> of sorrow, impermanent, for they have
> reached the highest perfection.[1]

The involvement of man in the process of rebirth (*punarjanma*) is described as impermanent and the abode of sorrow. Realizing the impermanence of things one turns God-ward and embarks on the next stage of progress marked by a desire for union with God. One becomes a *yogin*. But the path of *yoga* has its ups and downs and these are described in Bhagavadgītā VI. 41:

Prāpya puṇyakṛtāṁ lokān
uṣitvā śāś*vatīh sam*āḥ
śucīnām śrīmatāṁ gehe
yogabhraṣṭo 'bhijāyate

> Having attained to the world of the righteous and dwelt there for very many years, the man who has fallen away from yoga is again born in the house of such as are pure and prosperous. [2]

If the *yogin* does not attain to God and falls short of his goal, then he attains to the various *lokas* to which the virtuous attains on dying. But the sojourn here, though pleasant, is not permanent [3] and he comes back to the earth to work out his destiny.

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1 Transliterated and translated as per S. Radhakrishnan, *The Bhagavadgita* (London : George Allen & Unwin Ltd., 1958), p. 232, emphasis added.

2 *Ibid.*, p. 208, emphasis added.

3 Also see *Bhagavadgita* IX. 20, 21.

The third and final stage is represented by the attainment of the goal of God. This is described in two verses of chapter XVIII (56,61) :

> sarvakarmāṇy api sadā
> kurvāṇo madvyapāśrayaḥ
> matprasādād avāpnoti
> *śāśvatam* padam avyayam

Doing continually all actions whatsoever, taking refuge in Me, he reaches by My grace the eternal, undying abode.

> tam eva śaraṇaṁ gaccha
> sarvabhāvena bhārata
> tatprasādāt parāṁ śāntiṁ
> sthānaṁ prāpsyasi *śāśvatam*

Flee unto Him for shelter with all thy being, O Bharata (Arjuna). By His grace shalt thou obtain supreme peace and eternal abode.[4]

III

To conclude : by analyzing the use of the word *śāśvata* in certain contexts one can visualize the spiritual progress of a person in terms of the Gītā from involvement in the impermanent, to relating with the quasi-permanent to the reaching of the permanent.

● ○ ●

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4) See S. Radhakrishnan, *op. cit* , pp. 372, 375, emphasis added.

RABINDRANATH TAGORE

(Some Reflections on his Poetry and Philosophy)

K. S. Ramakrishna Rao, M. A.

Rabindranath Tagore was the worthy son of Maharshi Devendranath Tagore, the founder of the Brahma Dharma. He was born in the year 1861, at Calcutta. The Maharshi reared him up in a religious and spiritual environment. Boy Rabindranath was precocious and began writing poetry at the early age of thirteen. For full sixty-seven years of his crowded life, numerous poems, dramas, discussions, songs and essays of various descriptions flowed from his pen. He died in the year 1941.

Rabindranath Tagore is a stupendous personality composed of countless complexes, and one can hardly describe him. Try it, if you like. One begins by saying that he is a poet; then you hasten to add that he is a story writer, a composer and singer of songs, a teacher and an educationist of uncommon patience and discernment, a director of fundamental thoughts, a creator of languages and style, a brilliant essayist and letter writer, a dramatist, a humourist, a novelist, a painter, a philosopher, a something or the other. One multiplies substantives, and adjectives, and goes on elaborating one aspect or another, till one is either baffled or satisfied. Indeed one can perceive him only to the extent of one's own projected consciousness, limited by the scope of one's knowledge. He defies analysis, yet without the help of the analytical process, we can hardly expect to realise Tagore. I hope the readers of this essay will appreciate the difficulties faced by me in my attempt to analyse the stature of Tagore.

Rabindranath Tagore, the famous poet of India, was also one of the foremost leaders of Indian Renaissance in art, music, dance,, and literature. He used his great genius, for about half a century in fostering the spiritual and political revival of India and devoted and dedicated his life to the establishment and development of a cultural and educational centre, *The Viswa Bharati* with international ideals. But his long life of manysided activity was an expression of the Upanishadic Philosophy which he imbibed as a child in the holy companionship of his sage-father Devendranath Tagore, a leader of Brahma Samaj. His early education in England and close friendship with some humanitarian Christians and kindred souls of the West left a permanent impression on his mind and work. His ideal was the combination of Western Science and Practical Efficiency with the spiritual heritage of the East.

As a philosophical thinker Tagore was generally idealistic. Tagore's philosophy may be called Personal Idealism. Rabindranath Tagore was proud of his success in gaining possession of the wonderful truths that personalism brought. Its essence, of course, is that the human mind, at its best, is the best sample of reality. We have direct experience of Reality which acts and can be acted upon and we take the mind or the self to be real because it is basically an actor, but an intelligent actor, and intelligence is the foundation of the cosmos including love and beauty. Tagore extended this principle of personalistic philosophy to all fields like poetry, music, art, religion, philosophy, society etc .... He looked at the eternal verities with a mind soaked in poetry as well as philosophy. He was a profound student of the Upanishads and the Gītā and the Supreme Epics of India. Like Mahatma Gandhi he had the highest veneration for the vision of the world contained in the first verse of the Īśāvāsyopanishad which says that we must realise that God has manifested Himself as the Universe and is immanent in it and that we must give up our passionate possessions. Tagore teaches also that God is the soul of our soul. We must realise our oneness with all in beauty and love and joy. He says, "Our soul, when detached and imprisoned within the narrow limits of a self, loses its significance, for its very essence is unity. It can only find out its truth by unifying itself with others and only then has its joy" (*Sadhana*, page-27). "To know our soul apart from the self is the first step towards the realisation of the supreme deliverence" (Sadhana, page-33).

This is why, Tagore as a poet-cum-philosopher glorifies the beauty and glory of the universe and the joy of the soul in realising the same. In his many poems as well as in his essays he gives expression to his gospel of the beauty and reality of the universe and of the joy of the service to humanity and devotion to God. He says, " The human soul is on its journey from law to love, from discipline to liberation, from the moral plane to the spiritual." In some very famous poems in the *Gitanjali* he says that most realise that God is to be found among living beings and that we must serve all beings and must not renounce all action and run away from living beings. Tagore is an earnest sādhaka. He is not, however, an ascetic, as his ideal life is different. "Liberation by detachment from the world is not mine," he has said in one of his poems. One object of the Sādhanā of all believers in God is to be somewhat godlike. As God's universe, which is both his garment and self-expression is not a dreary desert, the life and externals of godlike men need not always be imitations of a desert. As bare deserts are, however, a phase of God's creation, asceticism may be a phase of God seeking and self-realisation, but not the whole of it. Genuine asceticism for finding one's own soul and the over-soul and for the good of man is worthy of reverence. Equally worthy of reverence, if not more, is the treading of the future and the more difficult path of Sādhanā of those who are in the world without being *of* it.

" Leave this chanting and singing and telling of beads. Why dost thou worship in the lonely dark-corner of a temple with doors all shut? Open the eyes and see thy God is not before thee. He is there where the tiller is tilling the ground and where the path-maker is breaking stones" (Daridranarayana). Though Tagore is essentially a poet, his works are so deeply coloured with metaphysical notions that it must provide a happy hunting ground for the philosophic critic. True, his philosophy is 'a sigh of the soul rather than a reasoned account of metaphysics; an atmosphere rather than a system of philosophy' (Radhakrishnan, *Philosophy of Rabindranath Tagore*, Page-6). Rabindranath's philosophy is an artist's creation and as such it is to be understood as a flower is understood. So a careful study of his poems shows that his religion and teaching are rooted in the wisdom of the Upanishadic seers and the powerful Bhakti movements of the medieval Vaishnavism in North India including Bengal. Above all he has an individuality of his own, based on his personal spiritual bent and mystical experiences, a few of which he has described in his Reminiscences. His songs indicate the wide range of his poetic imagination and the intensity of his God-vision. They are clothed in the language of power and a profound and varied symbolism of the authentic Indian type. In this respect Tagore can be compared to the English Metaphysical poets like Donne and Herbert. While the outlook and approach of these English poets is Christian and somewhat theological at that, that of Tagore is not narrowly religious but broadly Vedāntic and Universal. He has been born to the tradition where poetry and religion are not different, as W. B. Yeats has pointed out in his memorable introduction to the *Gitanjali.* If we consider the poetic force and essence as the test of Tagore it is as great as that of poets like Wordsworth, Browning and Shelley, though the quantity of his English output will not bring him to their level. In his breadth of outlook spiritual equipoise and a mature understanding of the Cosmic and Human problems, Tagore is superior to the much praised and obscured T.S. Eliot, while poets like G. M. Hopkins and A. E. Houseman are at a very long distance. In intensity of religious experience and its expression in lyrics of sweetness and power, Tagore is in the company of poets like William Blake and Fransis Thompson and W. B. Yeats. Tagore's initiative and penetrating insight into the child mind and its innocence and many facets of mystery and primal life and his delineation of it in many forms in his poems, especially The Crescent Moon, Post Office and other plays and his stories, are unsurpassed.

Apart from the serious content of the prose poems of the *Gitanjali* which has made it not only an epitome of Indian Philosophy but also an universal plaster for God-thirsty souls, they can be enjoyed for themselves alone as poetry, even ignoring the meaning of symbolism embedded in many of them. Since the book which has enjoyed world - wide fame during the past half century is easily available, a few examples will be enough. A poet begins one song thus:

"Early in the day it was whispered that we should sail in a boat, only thou and I, and never a soul in the world know of this our pilgrimage to no country and no end.

In that shoreless ocean, at thy silently listening smile my songs would swell in melodies, free as waves, free from bondage of words and asks 'Is the time come not yet ?" (Gitanjali - 42).

In other poems he sings: "Beautiful is thy wristlet, decked with stars and cunningly wrought in myriad-coloured jewels. But more beautiful to me, thy sword with its curve of lightning like the outstretched wings of the divine bird of Vishnu, perfectly poised in the angry red light of sunset.

It quivers like the one last response of life in ecstasy of pain at the final stroke of death; it shines like the pure flame of being buring up earthly sense with one fierce flash" (Ibid-53).

"What divine drink wouldst thou have, my God
From this overflowing cup of my life ?

My poet, is it thy delight to see thy creation through my eyes and to stand at the portals of my ears silently to listen to thine own eternal harmony ?

Thy world is weaving words in my mind and thy joy is adding music to them. Thou givest thyself to me in love and then feelest thine own entire sweetness in me" (Ibid-65).

"I was not aware of the moment when I first crossed the threshold of this life..........

Even so, in death the same unknown will appear as ever known to me. And because I love this life, I know I shall love death as well.

The child cries out when from the right breast the mother takes it away, in the very next moment to find in the left one its consolation" (Ibid-95).

The value of song and poetry in providing a high way to the Divine is embodied in the following :

"Ever in my life have I sought thee with my songs. It was they who led me door to door, and with them have I felt about me, searching and touching my world.

It was my songs that taught me all the lessons I ever learnt; they showed me secret paths, they brought before my sight many a star on the horizon of my heart.

They guided me all the day long to the mysteries of the country of pleasure and pain, and last to what palace gate have they brought me in the evening at the end of journey" (Ibid-101.).

The language, music, rhythm and the imagery of the above and many others like them are so exquisite and sublime and at the same time so subdued and tender in their emotional appeal that they outstrip some of the best of even Walt Whitman's.

For the Indians, Rabindranath Tagore remains, as stated in the beginning, the greatest poet of the Indian Renaissance to inspire them to realise the glory of our Motherland and work for its uplift. Tagore's songs are mostly the subjective outpourings of his heart to his God, to whom he has given name and form of the hymnists of Vedic Saguṇa Brahmavādins, who have conceived of their God physically as a dear and near person of special form of beauty and peculiarities of adornment in a thousand relationships and let off their feelings of emotional self-surrender and passionate love in soul stirring quatrains of sweetness and power. Probably Tagore's upbringing in a Brahma Samaj atmosphere, where idolatory was a taboo, is a reason for this. A careful study of Tagore's poems shows, as already stated, that his religion and teaching are rooted mostly in the wisdom of the Upanishadic seers, and the passionate outpourings of the poets of the Bhakti School.

In the twenties of this century there was no school or college gathering or public meeting where the following magnificent prayer was not recited with gusto and enthusiasm:

> Where the mind is without fear and the head
> is held high;
> Where knowledge is free;
> Where the world has not been broken up into
> fragments by narrow domestic walls;
> Where words come out from the depth of
> truth;
> Where tireless striving stretches its arms towards perfection;
> Where the clear stream of reason has not
> lost its way into the dreary desert
> and sand of dead habit;
> Where the mind is led forward by Thee into
> ever widening thought and action—
> Into that heaven of freedom, my Father, let
> my country awake.
> *Gitanjali*–35

It is a common-place to say that Tagore, in his writings, has proclaimed the message of the East and India to the world. Being a poet and seer he has done more successfully than many a philosopher. And what is this message ? The natural culmination of Man's voyage through the storms and stresses of life and his passionate longing for the lotus feet of the Lord in the realisation of the unity of all life and existence and of the Absolute as Infinite Joy and Peace, because God who created this universe and sustains it by his love and grace fulfils himself in the ultimate surrender and absorption of all creation. This is the strain of most of his songs. One poem of *Gitanjali* concludes thus: " Thy world is weaving words in my mind and thy joy is adding music to them. Thou givest Thyself to me in love and then feelest Lhine own entire sweetness in me ." Another poem ends thus: " From the words of the poet men take what meanings please them:yet their last meaning points to Thee." The universe has significance only in terms of human values. Beauty has no existence apart from the appreciation of man. All values have their birth in the mind of man. Even truth of science is reached through the the process of observation and reasoning which is human ; its value as truth being a creation of the human mind. Science can only deal with such facts as man can know and understand, and the Absolute which is beyond the intellect of man can never be the subject matter of scientific investigations. The nature of the universe does not, however, depend upon the comprehension of the individual persons. There exists a universal mind of humanity which transcends separate individual minds, and has an integrity of its own which is something more than the sum of its components. It endures beyond the life of the individual person. It is super-individual, it is Universal Mind. The truth of science receives its validity by reference to the standards of judgement of this Universal

Mind. Truth thus has its existence in the Universal Mind, and is independent of the comprehension of the peculiarity of individual minds which are limited in space and time.

It is not merely a reasoning mind. It is also the ultimate ground of all other values. It is the Supreme Personality, " The God of this Universe whose mind we share in all true knowledge, love and Service ."

Tagore's philosophy largely centres round the eternal query-What is the relation of the finite with the Infinite? In *Jivansmriti* the poet writes "Meseems, there is only one grand tune of all my compositions and it may conveniently be styled as the union of the Infiniite with the finite in fitness." The tune starts right from ***Prakritir Pratisodh***, a play written as early as in 1884. His answers to the above query fall under two distinct categories. As a Vedāntin of the Śaṅkara school he extols the Absolute, disregarding the claims of finite individuals. Again as a Vedāntin of the Rāmānuja school and even more as a follower of the Bhakti cult or Vaishṇavism, he weaves a firm organic relation between the Absolute and the finites. But he never accepted *māyā* as an adequate explanation of the world. In fact on many occasions he has protested against it. "Coming to the theatre of life we foolishly sit with our back to the stage. We see the gilded pillars and decorations, watch the coming and going of the crowd; and when the light is put out at the end, we ask ourselves in bewilderment, what is the meaning of it all ? If we paid attenion to the inner stage, we could witness the eternal love-drama of the soul and be assured that it has pauses but no end, and that the gorgeous world-preparations are not a magnificent delirium of things." (*Thoughts from Tagore*, P-29) In the second volume of *Santiniketan* he raises the query – Is it *māyā* that has compelled *Brahman* to experss Himself? And he answers: "There is no *māyā*. His manifestaiton is in *Ānanda* or bliss and bliss is His holy manifestation" (*Santiniketan*, Vol. II, P-339). What, then, is the real teaching of Rabindranath? Is he a pure monist, a Śaṅkaraite or a Vaishṇavite? In his address in the Mandir he shows himself as an ardent follower of Śaṅkara. He asserts 'Yes, I shall become Brahman. I cannot think of any other idea but this. I will definitely say, I will become the Infinite..... The river says, I shall become the sea.. This is not her audacity but truth and hence humility. And this is why she aspires after an union with the sea" (*Santiniketan*, Vol. II, P. 336). Again in *Sadhana*: "Yes, we must become Brahman. We must not think from avowing this. Our existence is meaningless if we never can expect to realise the highest perfection that there is. If we have an aim and yet can never reach it, then it is no aim at all." Here we have the true Advaita note. The quintessence of Śaṅkara's teaching also is– I shall become Brahman for I am He. The diversities that we see around us are only phenomenal. Ontologically, there is only the Brahman.

According to the poet, Ulitimate Reality is one. Monism is the key word with the poet and all through his writings are strewn the Upanishadic texts that declare the oneness of the Ultimate Reality. Nowhere in his works does he favour dualism or pluralism. At places he is chary of describing the Absolute. The Absolute, accotding to Śaṅkara, cannot be described, for it is beyond words and logic. Tagore also sings of the Absolute as "the inscrutable without name and from" (*Gitanjali*, No. 95). Also, "There where spreads the infinite sky for the soul to take her flight in, reigns the stainless white radiance. There is no day, nor night, nor form, nor colour and never, a word" (*Gitanjali*, No. 67). The Ablsolute is Anirvachanīya or the inexplicable. The poet says that the Absolute is formless but it manifests itself in many forms. We cannot say how it is possible. We cannot say that we know the Absolute nor can we say that we do not know it. The Absolute is inexplicable.

But there is another side of his teachings. As one in sympathy with Vaishṇava or Bhakti cult, he believes in what might be called qualified monism. According to this idea the finites are not mere passing phenomena. They contribute their share to the ulitmate Reality. The Absolute needs the finites and needs them most. Without the finites, the eternal love drama is at an end.

> "O ! Thou Lord of all Heavens, where would be Thy love if I were not" (*Gitanjali*, No. 56).

In *Fruit Gathering* :

> " I came and You woke and the skies blossomed with lights .....
> Yet I know the endless thirst in Your heart for sight of me, the thirst that cries at my door in the repeated knockings of sunrise " (*Gitanjali*–LXXX).

Tagore tends to look upon the ultimate Reality as Mind. This Infinite Mind is the creator and we are the finite representations of the Infinite Mind. My mind is not separate from yours. Had it been so, no communication between mind and mind would be possible. My mind is universal and though it is circumscribed by ego and matter it is not thereby set apart. Tagore explains the Hindu Gayatri mantra thus: "Let me contemplate upon the adorable splendour of Him who created the earth, the air, and the starry spheres and sends the power of comprehension within our minds." The same Reason which is permeating Nature is also in man, the finite individual, and this is why it is possible for men to understand Nature. The external Nature and man's reason are the expressions of the Supreme Reason. We thus see two different and distinct trends of Rabindranath's philosophy. Which of these is the poet's preference ? There are some who think that in his explanation of the Upanishads Tagore writes in the vein of absolutism but in fact he believes in concrete idealism. But this is not convincing, for the Upanishads can be explained in both ways. It cannot be denied that at certain moments the poet's mind has been seized by the supreme glory of the Absolute. Borne by such feelings, he has occasionally minimised the worth of the finites of the world. But again in the lyrics, in his conception of the Absolute, he believes in an abiding relation between the Infinite and the finites. Nowhere in his writings do we come across a reasoned recociliation of these distinct views. Can it be suggested that the poet is torn between the two possibilities and cannot decide between them ? This again is unwarranted, for quite a large number of his lyrics speak of concrete idealism. On the whole the poet shows a bias for idealism of the concrete variety.

If the Absolute is truth (*Satyam*), goodness (*Śivam*) and beauty (*Sundaram*), then the Absolute is not a barren and static Reality. On the other hand, He is highly dynamic. While interpreting, the poet interrogates the moving river on change : "You move on, move on, move in Speed. You fly undaunted and seldom do you look back". The life process is moving endlessly in an infinite pursuit. This is why we find life around us to be dynamic and progressing. But change is not the last word of Rabindra philosophy. The Absolute, according to the poet, contains changes but does not Himself change. He is changeless but His expressions are in change and movement.

If the ultimate Reality be *Śivam*, how can there be evil ? How can we explain the evils and sufferings of the world ? According to Tagore, "the question why there is evil in existence is the same as why there is imperfection, or in other words, why there is creation at all "(Sadhana,P-47). The questions of evil and finiteness are thus intertwined. Evil or pain is in the universe and nobody can deny it. But the question is: 'Is it final ?' Our poet says : "Pain which is the feeling of our finiteness, is not a fixture in our life. It is not an end in itself, as joy is. To meet with it is to know that it has no part in the true permanence of creation " (Sadhana,p-48). The Absolute, according to him, owns the finites of the world but does it not on that account own the imperfections and evils that beset finiteness ? Somehow his Absolute does not own the evils of the finite and phenomenal world. Is evil then an illusion ? Is it due to *māyā* ? It is hard to reconcile the poet's Absolute with the Existence of evil in the finite-realm.

How to tackle and transform evil and suffering?

The poet says, evil can be made good. To conquer evil and suffering one has to cultivate goodness. What is goodness? " My answer is that when a man begins to have an extended vision of his true self, when he realises that he is much more than at present he seems to be, he begins to get conscious of his moral nature. Then he grows aware of that which he is yet to be, and the state not yet experienced by him becomes more real than that under his direct experience. Necessarily, his perspective of life changes, and his will takes the place of his wishes. For will is the supreme wish of the larger life, the life whose greater portion is our present reach whose objects are not for the most part before our sight. Then comes the conflict of our lesser man with our greater man, of our wishes with our will, of the desires affecting our senses with the purpose that is within our heart. Then we begin to distinguish between what we immediately desire and what is good. For good is that which is desirable for our greater self" (Sadhana, P. 54). Evil and suffering will be conquered when the finite individual sees himself in the Great or, in other words, lives the life of goodness.

When evils beset us, the poet tells us not to lose heart in cowardice. Come what may, moor in your own self. Evils and pains shall come and shake the very foundations of life but never, never lose confindence. In the dark gloomy days of pain and sorrow the poet's prayer is,

" Let me not pray to be sheltered from dangers
but to be fearless in facing them.
Let me not beg for the stilling of my pain

but for the heart to conquer it." (*Fruit Gathering*, No. LXXIX)

The finite souls live in this world of pain and evil and try to conquer them by leading a life of goodness. But what is the ultimate destiny of the finite individual ? Can he realise the Infinite, and if so in what form does the realisation take place? Rabindranath's answers to these problems are clear and definite. For him, pain and evil are not the final state of things. Through death soulhood is sure to win and pass into a state of fuller perfection. Death, according to him, is not a negative principle. Again, life is not the opposite of death, or alien to it. On the other hand, one is the complement of the other.
In *Gitanjali* he writes,

> " O, Thou the last fulfilment of life, Death, my death,
> Come and whisper to me !
> Day after day have I kept watch for thee;
> For thee have I borne the joys and pangs of life.
> All that I am, that I have, that I hope
> And all my love have ever flowed towards thee
> In depth of secrecy. One final glance from thine eyes and my life will be ever thine own.
> The flowers have been woven and the garland is ready for the bridegroom. After the wedding the bride shall leave her home and meet her lord alone in the solitude of night" (*Gitanjali*, No. 91).

What we need to know and understand from the above passage, is that his philosophy is the philosophy of becoming. All evils and pains are the marks of " want of adjustment of our individual self to universal self," they should stimulate us to rise above narrow selfishness and find our unity with the universal, the supreme perfection and joy. In his Hibbert Lectures he points out the Upanishadic parable of two birds sitting on the same bough, one feeding and the other watching it fed, an image of the relationship of the infiinte being with the finite self. Tagore is of opinion that if man is imbued with the universal identification of the spirit of his self with that of nature and man, he can realise it in action, in love, in art and in religion. His life becomes joyful and harmonious in every sphere; Tagore believes that the self is indestructible, hence some selves (men) who practise hatred and various kinds of destructive activity may gradually dissolve, since they cannot survive in a universe where love is the basic law of survival and love looks not with the eyes but with the mind. The single road to world peace and the secret of the way to world brotherhood is really no secret at all, but exceedingly clear from the writings of Rabindranath Tagore and it is to possess and to intelligently practise the ideal of *Love*

Rabindranath Tagore may not be a man of religion as the word is generally understood. But we find in his works the marriage of Poetry and Religion. Poetry ennobled by spiritual content, Religion adorned with the irresistible appeal of Beauty. The combined product emerging is a symbolism and a mysticism which speaks directly to man's heart and mind, and which draws its strength from all of the great religions.

Tagore rejected materialism of the type represented by Lucretius in olden days and Chārvāk in India, because such materialism does not make for thought. If life is not more than an aspect of matter, it does not make for life of spiritual values.

Tagore was a great humanist. The humanism of Tagore has two aspects : the actuality of individual joy and suffering in the concrete, with the reality of a world culture of humanity as its background. Both give full scope for creation, one in the life of action, and the other in the life of spirit. Rabindranath has worked unwearily to relieve the distress due to flood and famine, chronic poverty, ill-health, and want of education in his own villages of Bengal ; equally untiringly he has endeavoured to spread to the four corners of the world the message of the coming together of the races of mankind, of universal humanity. The poet is not interested in the arid region of abstract principles ; uplift has no appeal for him. He does not believe in the cult of organised patriotism nor in that of an unfocussed cosmopolitanism. His is not the philosophy of negation, of barren renunciation, but a realisation completely comprehensive. Tagore has placed his faith in the Kingdom of Man on earth, rich with variety of human relationships. For him true freedom lies in the growth of personality from the life of the fish to the life of the spirit which finds its supreme expression in the divinity of Man the Eternal.

Tagore as an educationist has preserved in his ideal of *Visva-bharathi*, the international university, the spirit of the ancient ideal of the *Tapovanas* or forest retreats of the Teachers of India-its simplicity, its avoidance of softness and luxury, its insistence on purity and chastity, its spirituality, its practical touch with nature, and the free play that it gave to all normal activities of body and soul. While the ancient spirit has been thus sought to be kept up, there is in this open air institution at *Santiniketan* no clinging to mere forms, however hoary with antiquity. The Poet's mental outlook is universal. He claimed for his people all knowledge and culture whatever their origin and their province. This gave an opportunity for any who may desire to pursue the study of comparative religion at *Santiniketan*. He wanted that there should be no racialism, no sectarian and caste and colour prejudice in his institution. Thus *Visvabharathi* stood neither for merely literary, nor for merely vocational education, but for both and more. Tagore wanted both man the knower and man the maker. Unless there is a better understanding of the spiritual and cultural aspects between the East and the West, a great calamity stares the world in the face. But should such an understanding be an accomplished fact, it might be the precurser of universal peace and brotherhood in this world. If this vision ever comes true, the future history of the world will attribute it most to the two great men of our age Gandhi and Tagore, both sons of the Aryan race. Professor Gilbert Murray once said that 'Dogma divides, but religious experience unites.' Tagore is a *Mahāpurusha* who brought this unity and peace to the millions of people through his poetry, music, art, painting, philosophy, religion, etc.

Malayan Premier, paying his tribute, referred to Tagore as "a man of peace". If he were alive to-day he would be urging for peace and good-will in a world full of tension.

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YOGA AS A SPIRITUAL PHILOSOPHY

J. Clement Vaz

Disintegration of Personality

With the domination of the modern world by science and technology, the soul-force in man has been steadily overwhelmed by the glamour and passion of materialism. Swept off his feet by the gratifications of the senses, he is attracted most to a life of pleasure as the moth is attracted to the flame which it circles and circles until destroyed. Hence man is a victim of himself, a slave to his own thoughts and emotions. What he really is or how he behaves at each moment of his life is determined by his knowledge of whatever kind and from whatever sources he may acquire it or by the measure of his ignorance which in the yogic meaning consists in mistaking the non-eternal, impure and evil as eternal, pure and good. With these his mind is ' coloured '. It is coloured too even in sleep when during the periods of dreaming the brain cells continue to be active, and it is coloured by the imagination and memories. All these *saṁskāras* or impressions left upon the mind which can at any time be recalled account for the *Citta-vrittis* or the fluctuations of the mind and may be described as the causes of man's psychological troubles which tend to disintegrate his personality and deprive him of peace both in himself and in his relations with others.

Methodology of Yoga

Yoga is one of the six orthodox systems of Indian philosophy. It is generally recognized to be based on the earlier non-theistic system of Saṁkhya though in yoga there is provision for Ishvara to help in concentration and meditation so as to accelerate progress towards spiritual self-realisation. Yoga accepts man as he is–body and mind with the perfections or imperfections of either. It does not regard the mind as being distinct from the body. Man is a body–mind complex and so yoga aims at controlling both the body and the mind through a harmonious development of the physical, mental, moral and spiritual potentialities of man.

To achieve the best results, Patanjali, the founder of classic yoga, prescribes in one's daily life the practices of body–conditioning, self–study and attentiveness to God. It should not be necessary for us to consider whether yoga is theistic or atheistic in content. However, in the classic yoga as expounded by Patanjali 'devotion to the Ishvara' has been mentioned and the attainment of samādhi or the ecstasy of union or communion is shown to be possible by the method of devotion to Ishvara who is a special or particular soul or *puruṣa* possessing unique prerogatives whereby he is supposedly different from the puruṣa of ordinary men. Ishvara is neither a personal being nor yet quite impersonal like the Vedāntic *Brahman*. He is untouched by karmas and is ever free and ever omniscient, and being unconditioned by time he is the greatest puruṣa. He is invoked by the mystic word 'OM' and constant repetition and intent meditation on its meaning is advised to be practised.

It should be noted at the same time that the yoga technique is not restricted to a theistic philosophy only. It is essentialy based on a comprehensive understanding of human nature and is adaptable, without incoherence, to the most varied religious tenets. It is a technique for spiritual self–realisation through a process of self-purification or gradual liberation of one's self from the bondage of evil until the stage of *samādhi* is reached when the soul finds fulfilment in communion with God.

Yoga Ethics

Yoga begins with the body which, as in the Christian concept, is regarded as the temple of the soul and therefore spiritual self–realisation will be possible in the measure the body-mind complex is cleansed of the *kleshas*, and the mind, with its *vrittis* or transformations completely suppressed, stands steady like the flame of a lamp protected from the smallest breeze. With this end in view yoga enjoins a code of conduct consisting of the five '*Yamas*' (abstinences) and the five ' *Niyamas*' (observances). The firist of the 'Yamas' is '*ahimsa*' or non–violence in thought, word and deed which naturally implies love of one's neighbour, for where all manner of violence is eschewed, there reigns love. Hence the very initiation into yoga calls for a practical expression of God's great commandment 'Love thy neighbour as thyself.' The other four 'Yamas' too are not without social implications in the best Christian tradition. *Satya* (non–lying), *Brahmacharya* (non-sensuality), *Asteya* (non-stealing), and *Aparigraha* (non-greed) certainly help not only to elevate the individual spiritually but also to radiate to society the ennobling influence of a yogic personality.

Evidently, the five 'Yamas' are covered in the 'Ten Commandments', but the five 'Niyamas' too are not in any sense less Christian. They are described as the five positive virtues or observances, namely, *Śaucha* (purity), *Santosha* (contentment), *Tapa* (fortitude), *Swādhyāya* (self-study) and *Īshwarapraṇidhāna* (devotion to God). Yoga, therefore, is profoundly spiritual in character and the objective of the genuine yogi is the attainment of the highest stage in his spiritual evolution through the yogic process of self-purification. To such, one could well apply the Beatitude: " Blessed are the pure in heart, for they shall see God." (Mt. 5.8.)

Yoga, an aid to Prayer

Thus yoga which is not a religion per se though it developed in and through Hinduism and which as a scientific system has stood the test of time, can be of immense help to the Christian in his own striving for the experience of God. For such an experience one of the effective means of course is prayer as understood in its broadest connotation which includes not only vocal or silent prayer but the totality of one's attitude and behaviour. Such prayer, to be a spiritually rewarding experience, would need conditioning of the body-mind complex, an introspective and tranquil mind, control of the emotions, in short, a well-balanced and integrated personality. The classic yoga, through its eightfold path, provides an excellent methodology which may well bring about these conditions *thereby preparing and disposing the Christian who is well formed in his faith to be open to God's grace* and thus fortified and illumined, to progress further through yogic concentration and meditation to the ultimate fulfilment of his union with Christ. Of course, there are some souls already so purified that they can achieve such a union without the need for yoga. There have been, for example, many mystics and saints in Christianity as in Hinduism or other religions, who, though presumably ignorant of yoga, could reach the highest in spiritual perfection by living strictly in accordance with their strong religious convictions and beliefs. However, the life of a mystic or saint is extraordinary and is far beyond the common man. The mystic has complete dominion over his body as well as his mind which yoga too aims at, for the essence of yoga consists in controlling and conditioning the body-mind complex.

Yogic Mental Prayer

Starting with its self-disciplining ethical code, yama-niyama, based on universally acceptable principles, yoga prescribes body-conditioning through a series of *āsanas* practised in combination with *prāṇāyāma* or rhythmic yogic breathing which is conscious and set to a pattern unlike normal breathing which is an involuntary activity. As such, yogic breathing can be best adopted for the Hesychast method of prayer in which one breathes in and breathes out mentally a short prayer.

Such a yogic mental prayer will also help to control distracting thoughts and gradually bring the mind to 'one-pointed' attention, thereby creating the right attitude for prayer in which there invariably arises keen realisation of one's helplessness and utter dependence on God, for yoga enables one to conquer one's ego, the enemy of the soul, and in its place instills humility and charity. In the process of self-knowledge which yoga promotes there is no scope for any play of egoism. Yoga therefore can contribute greatly to the enrichment of our life of prayer, especially of the silent and profound prayer, which leads ultimately to union with God.

Yogic Mind Control

After achieving a reasonable degree of conditioning of the body and the mind through the first four stages, namely *yama*, *niyama*, *āsana* and *prāṇāyāma*, yoga proceeds to the higher stages of yogic mind-control through *pratyāhāra* or withdrawal of the mind from the senses. Practices such as *yoni mudrā* and *nishpanda bhava* are useful at this stage to intensify self-introspection and give the soul a further push into what St. Francis called "the prayer of the heart in which it is the heart that works rather than the intellect."

Yogic concentration or *dhāraṇā* is the next natural stage in the soul's progress towards God. Dhāraṇā is defined as holding the mind on to some particular object which in our prayer would mean fixing the mind, for instance, on the scene at Calvary or on the Holy Eucharist. In fact, dhāraṇā can be effectively done on any subject or object, scene or thought, essentially of a spiritual character, thereby enabling the soul to experience moments, however brief, of divine rapture. According to St. Alphonsus, it is enough for a soul which finds itself united to God to remain so in a loving attention, without hindering the divine operation by reasonings or acts. The soul can gain such experience through the practice of yogic meditation or *dhyāna* which is like prolonged concentration in which it may be said that as the soul makes progress along the way leading to union with God, its prayer tends to become simple, reasoning giving place to a loving intuition and diversity of affections yielding to but one in which the soul rests for long periods. Patanjali has defined meditation in yoga as an unbroken flow of knowledge in the object of concentration and in this stage the soul is as it were in a quietly holy conversation with God as has been said of Moses that he, being alone upon the top of the mountain, *spoke* to God, *and* God *answered* him.

Dhyāna leads to yogic contemplation or samādhi which has been classified as meaning, not a merger as in Advaita Vedānta, but a union or communion of the individual self (puruṣa) with the Universal Self (Īshvara). Samādhi is the goal which might be defined as simple intuition or sight of the Truth. The stage of samādhi, therefore, would be likened to the prayer of contemplation in which reasoning, analysis or any discursiveness comes to an end; the glance of the soul rests now upon the divine presence, upon Christ and upon the holy mysteries in a quiet vision.

Through the practice of yoga, therefore, the Christian, as any other, can make a good and sincere prayer an intensely intimate personal contact with God since the progress of the soul towards union with God can be steadily removed and the way thus cleared for man to attain the highest consciousness of God as echoed by St. Paul in the words "I live now not I, but Christ lives in me".

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Reveal Thyself Unto Me

न वं याचे राज्यं म च कनकमाणिक्यविभवं
न याचेऽहं रम्यां सकलजनकाम्यां वरवघूम्।
सदा काले काले प्रमथपतिना गीतचरितो
जगन्नाथस्वामी नयनपथगामी भवतु मे ।।

हर त्वं संसारं द्रुततरमसारं सुरपते
हर त्वं पापानां विततिमपरां यादवपते ।
अहो दीनेऽनाथे निहितमचलं निश्चितपदं
जगन्नाथस्वामी नयनपथगामी भवतु मे ।।

O Lord, I do not beg for a kingdom, nor for gold and jewels. Nor do I ask for a beautiful bride, so eagerly desired by men. Do Thou reveal Thyself unto me, O mighty Lord of the universe, whose glory is always sung even by the greatest of gods. O God of gods, pray, remove forthwith from my mind all fascination for this vain and fleeting world. Lord, take away the heaps of heinous sins from me. O God, Thou ever bestowest Thy unfailing mercy upon the miserable and the helpless. O mighty Lord of the universe, do Thou reveal Thyself unto me.

– Śri Caitanya : *Jagannāthāṣṭaka*, *7-8.*

GEETA AND THE MĀYĀ THEORY (मायावाद) OF SHRI SHANKARĀCHĀRYA

M. K Deshpande

It is well known that Shri Shankaracharya revived the Vedic religion after successfully uprooting Buddhism, and propagated his Vedic monism together with his unique Māyā theory (Māyāvāda) which is also called the जगन्मिथ्यात्ववाद

Renunciation (संन्यास) was the prominent feature of Buddhism. Its main principle was सर्वं क्षणिकम्, सर्वंदुःखम्- the world is impermanent and transitory and is full of misery. According to this principle, it was the primary duty of every individual-man and woman-to resort to renunciation (संन्यास), leave the impermanent worldly affairs (संसार) and attain total annihilation (निर्वाण). This right to renounce was given to every individual, and after renunciation one ceased to care for one's maintenance. It was the burden on the head of the society. This naturally resulted in a plethora of male and female Sannyasis (भिक्खू- भिक्खुणी), and as society had to look after them in every way, the national economy was subjected to unbearable strain. To add to this, emperors like Ashoka himself embraced Buddhism, and vehemently undertook the propagation of that religion. The idea of renunciation gathered unimaginable strength, the militia became feeble, with the result that the extensive and prosperous empire was seriously weakened within a short time.

Though Shri Shanakaracharya revived the Vedic (Hindu) religion, he also stuck to the theory of renunciation, which retained its hold on the masses to a considerable extent, though not to the extent as it did in Buddhism. According to the Acharya, however, non-Bhahmins and women were not allowed to embrace renunciation, and even among the Bhrahmins only a selected few who really deserved it were supposed to be fit for renunciation. The number of Sannayasis did, therefore, not swell to the extent it did in Buddhism. As, however, according to the Acharya the Sannyasi must renounce Karma (action) after having realized Brahman, the idea of renouncing the worldly affairs (संसार) did not abate to the extent desired. This infection of inaction spread from the Sannyasis to the masses as the result of wrong interpretation put by the Pundits and religious preachers on the Maya theory of the Acharya.

The main principle of Shri Shankaracharya's Maya theory is ब्रह्म सत्यम् जगन्मिथ्या. Brahman alone is the ultimate Truth, all else in the world being मिथ्या. Mithya here does not mean false, but changeable, impermanent. Brahman is without beginning and end, is omniscient and omnipresent, imperishable and immutable, and the physical world has in fact no existence at all. It is only an illusion, something superimposed on the Brahman which he called ववर्तं; and this illusion is also of an impermanent and vanishing nature.

According to one of the Upanishads Brahman which felt itself alone desired to become many (एकोऽहं बहुस्याम्) and so it manifested itself in the Universe that we perceive and experience. The world, according to this theory, being a manifestation of Brahman it naturally becomes subject to mutation. It appears that this theory does not find favour with Shri Shankaracharya, as it does not agree with his theory of माया.

The Acharya's theory can be rationally explained. Acharya says that there is nothing except Brahman in the whole universe. If this is so, there is obviously no room for the perceptible physical world to exist in the universe. विवर्त is therefore the only explanation of the physical world.

It is pertinent that the Acharya does not negate the actual existence of the perceptible physical world. He does accept its व्यावहारिकसत्ता (actual existence for all practical purposes). When a man is in a world of dreams he experiences that world to be real so long as the dream lasts. The feeling of its unreality comes only when he wakes up. On this analogy what the Acharya seems to say is that though the world in which we move is in fact unreal and only an illusion, it appears to assume reality so long as there is no realization of Brahman. We must, therefore, accept the world as real for practical purposes, and act accordingly. In fact Brahman is to be realized by acting in this world only. There is no other way. Just as the dream world vanishes and is experienced as unreal after awakening from the dream, even so the physical world vanishes after realization of Brahman. Till then the physical world is, in a sense, real.

This theory of the Acharya can be explained by an illustration. Suppose I have a walking stick in my hand. It has a name (stick) and form (length, thickness etc.) It has its use. I can use it in walking and can use it as a weapon of defence. It is, however, subject to change, which in other words is मिथ्या. It can be broken, and when it is burnt it changes its form and name, and assumes the name and form of ashes. Stick is therefore not its real form (स्वरूप). If a scientist is asked what its ultimate and real (unchangeable) स्वरूप is, he will say that the stick is nothing but a collection of minute molecules some at the centre and others moving around them with great velocity. The stick in this sense is no stick at all as it appears to be at present. It is only an illusion - a superimposition on the molecular structure. As, however, we can actually see the stick, feel it and use it, it has what the Acharya calls a व्यावहारिकसत्ता. In the same way the physical world is real till its ultimate and real स्वरूप, i.,e., Brahman is realized. This is the real concept of his मायावाद.

Unfortunately this मायावाद has been grossly misinterpreted and wrongly preached by religious preachers and Pundits for the last several decades, which resulted in the masses lapsing into a life of inaction (निवृत्तिमार्ग). By this misrepresentation the idea of renunciation, which the Acharya intended to be confined to a selected few only, spread into the masses. The masses were led into a belief that the world was nothing but an illusion, that it was the duty of every individual to flee from it as early as possible, and be after one's own salvation (मोक्ष). This resulted in a gross and culpable neglect of the worldly life. The enemies naturally took full advantage of the situation, invaded the country and enslaved it. The loss of freedom was, however not considered to be a material loss by the masses. The aggressors were simply allowed to have their own way. Though enslaved, the massess did not feel unhappy. They satisfied themselves that fighting the aggressors was none of their business, but was of the Rulers. This apathy spread in fields other than political also, and the masses lost vigour and the spirit of retaliation. The preaching of renunciation and otherworldiness continued abated. Even children in schools were taught that they should not retaliate wrong-doers in the belief that God would punish them. दिधले दु:ख परानें उसणें फेडूं नयेचि सोसावें । शिक्षा देव तयाला करिल म्हणूनी उगाच बैसावें. Saints like Ramdas preached retaliation, but this had only a limited effect. By writing his गीतारहस्य, however, Lokmanya Tilak vigorously attacked the attitude of inaction with considerable success. He rightly interpreted the Geeta to emphasise कर्मयोग and प्रवृत्तिमार्ग as against renunciation and inaction as interpreted by the Acharya.

Geeta never accepted the negative attitude of life. Geeta does accept renunciation as one of the ways of life, but equally emphasises that it is meant for a selected few only, who, even after realization of Brahman must engage themselves in action calculated to uplift the masses. For others, Geeta prescribes a life of vigorous action (कर्मयोग), subject, however, to the condition that action must be without self-conceit (अहंकार) and without attachment to its fruit (अनासक्ति or फलत्याग) which means that whatever fruit the action produces must be accepted with an equanimous mind-whether the fruit is favourable or otherwise. The action must be undertaken as a duty ordained by

God, and must therefore be dedicated to God with unswerving devotion. It is impossible that Geeta will preach inaction as it was born for the specific purpose or weaning Arjuna (who is a representative of the common man) from escapism and inaction. Though the Acharya interpreted Geeta to preach in-action pominently, he himself would appear to have acted against it. Even though he was a Sannyasi and had realized Brahman, he moved all over the country, established four monasteries in the four corners of it, and wrote commentaries on various philosophical works including the Geeta – and all this within a span of thirty-two years of his life. This was nothing but Karmayoga. There is no comparison to the tremendous work done by him in the interest of religion, philosophy and the masses.

The Sannyasi of the Acharya requires the use of ochre-coloured apparel along with a life of inaction. Geeta gives no value to this *outward* sign of sannyasa. Geeta emphasises *inward* sannyasa and not an outward sannyasa. The mind must be free from self-conceit, attachment and selfishness. Outward Sannyasa without these is considered to be nothing but hypocrisy (मिथ्याचार). Lokmanya Tilak rightly says that Geeta teaches Karmayoga based on devotion to God and knowledge of Brahman and not renunciation and inaction. It is every one's duty to follow the Geeta in every day life.

(Note-This article is based on the writer's Marathi article published in the February 1971 issue of 'Geeta Darshan' of the Geeta Dharma Mandal of Pune)

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PHILOSOPHY OF MARTIN HEIDEGGER

Moti Lal Pandit

Introduction

Our analysis of Heidegger's philosophy must be based on his main work, namely, *Sein und Zeit* (*Being and Time*) ; for it is on this work that Heidegger's philosophic fame rests. This is a very difficult work and Heidegger has himself said that very few have been able to grasp the themes of the book.[1] Heidegger opens his book with the following quotation from Plato: " For manifestly you have long been aware of what you mean when you use the expression 'being'. We, however, who used to think we understood it, have now become perplexed." [2] Then Heidegger goes on to ask whether we really have a correct and concrete grasp of the word 'being'. [3] He is of the opinion that we really do not know what the word 'being' signifies. It is for this reason that he thinks that our starting point should be to understand the meaning of Being.[4]

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[1] Cf. Walter Kaufmann, *From Shakespeare to Existentialism,* pp, 344-69

[2] *Being and Time*, p 19 ; Plato, Sophist, 244a

[3] Ibid , p , Cf. Michael Wyschogord, *Kierkegaard and Heidegger*, pp. 51-52

Since the question of being has been neglected and forgotten by philosophers, Heidegger thinks that the entire history of ontology, as it has been thought out up to the present time, must be destroyed. This is to be done because " We understand this task as one in which by taking *the question of Being as our clue;* we are to destroy the traditional content of ancient ontology until we arrive at those primordial experiences in which we achieved our first ways of determining the nature Being ...... The destruction of the history of ontology is essentially bound up with the way the question of Being is fromulated, and it is possible only within such fromulation".[5]

It is, therefore, important to understand the meaning of ' Being of beings " (*das Sein des Seinendes*) as used by Heidegger. In English the term ' being ' is very ambivalent ; it can, for example, be used as a noun in such statements: I am a being ; a dog is a being. The term is also used in the sense of " to be " or " ising " of a thing. If the term is used in this sense, then I am not referring to *a* being but to the "ising" of a thing. But in Greek and Latin we have different terms for both *a* being as well as for the " ising". In Greek *to on* means *a* being, whereas *to einai* means the " ising ". In Latin, it is *ens* which means *a* being and *esse* denotes the " ising ". In German, it is *das seiende* which denotes *a* being (Gk., *to on;* Lt., *ens*) and *des Sein* signifies " to be " (Gk., *to einai;* Lt. *esse*) of a thing. Hence John Macquarrie observes: "'Being' may mean 'that which is', 'entities', *to onta*, *das Seiende*. It my also mean 'ishood', the character in virtue of which entities 'are', *to einai*, *das Sein*. If we use 'entity' for the first of these two senses, and reserve 'being' for the second sense, then we must admit that traditional theology has wobbled between them, sometimes speaking of man as if he were an entity and sometimes speaking of him as if he were pure being. Clearly, however, he cannot be both .... To say God is being rather than that he is an entity is not to detract from his reality, but rather to assert for him a 'reality beyond that of any possible entity".[6]

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[4] Ibid, p 21

. Ibid. p. 44 cf. William Barret, *Irrational Man,* pp. 210-11

Philosophy, according to Heidegger, betrayed itself in the study of the Being of beings (*das Sein des Seiendes* at that time when Plato made a disinction between what is really real and what is really unreal. This betrayal was further carried out by Aristotle when he thought of being as substance.[7] Henceforward, claims Heidegger, the main preoccupation of philosophy lay in " that–whi–is " (*das Seiende· ens, to on*).

Being, according to Heidegger, " is not God, nor ground of the world. Being is broader than all beings–and yet it is nearer to man than all beings, whether they be rocks, animals, works of art, angels or God. Being is what is nearest (to man). Yet nearness remains farthest removed from him." [8]

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[6] J. Macquarrie, *Scope of Demythologizing*, pp. 126-27

[7] Cf F. H. Heinmann, *Existentialism and the Modern Predicament*, pp. 94-95

[8] Heidegger, *Brief uber Humanismus*, p. 76, trans. and quoted by Rischardson, *Heidegger: Through Phenomenology to Thought*, p. 6.

Dasein

In order to start the quest for the Being of beings, Heidegger examines all kinds of beings, in the world and finally reaches the conclusion that there is only one unique being as *point de depart* for our search. Who is this unique being? This being is none other than the questioner, i. e., man. Man is the true point of departure in our study of the Being of beings precisely because the question has a special relevance to him. The being of man is quite different from all other beings in the world. It is man alone who has the capacity of making an ontology possible precisely because he is in a position to ask the question: " What is the Being of beings?" In this way man not only transcends his own being, but also that of other beings. Hence man is able to approach Being as such.[9] This is how Heidegger puts the problem: " Insofar as Being constitutes what is asked about, and Being means the Being entities (that is, Being of beings), then entities themselves turn out to be what is interrogated.

Thus to work out the question of Being adequately, we must make an entity-the-inquirer-transparent in his own being. ...... This entity which each one of us is himself and which includes inquiring as one of the possibilities of its Being, we shall denote by the term *DASEIN* .... *Dasein* is an entity which does not just occur among other entities. Rather, it is ontically distinguished by the fact that in its very Being, that Being is an issue for it .... It is peculiar to this entity that with and through its Being, this Being is disclosed to it. *Understanding of Being is itself* a definite characteristic of Dasein's Being''.[10]

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[9] Cf Martin Heidegger. *The Way Back into the Ground of Metaphysics* in Kaufmann, *Existentialism from Dosteovsky to Sartre*, p. 213-14

Dasein, in Heidegger's terminology, means man. He uses this term for man on the ground that he does not believe that man has a permanent nature or has essence.'' Originally, the word ''*dasein*'' in German signified ''existence''. For Heidegger the word denotes ''human existence''. A literal translation of the word would mean ''there-being''. The ''*da*'' for Heidegger means that man is a being who has the infinite possibilities of encountering the other beings in the wrold. It is through ''*da*'' that man becomes immersed in the world of objects. It is this immersion of man in the world of objects which enables him '' to comprehend the Being of beings''.[12]

Man is different from all the objects of the world in the sense that he is more than these objects. Objects simply *are*. Man is *Dasein* in the sense that he has his own being. He is his own being because he is a responsible being. Hence man *exists*, whereas other things simply *are*. Therefore, *Dasein* and *Existenz* are identical. However, it must be kept in mind that *Existenz* is not some quality attached to man, rather it is a continuous possibility in man.[13]

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[10] *Being and Time* pp 26, 27, 32. Cf. Karl Lowith, *Nature, History and Existentialism*. p 35

[11] Barret, op. cit., p. 218.

[12] Cf. Ludwig Landgrebe, *Major Problems in Contemporary European Philosophy*, trans. Kurt Reinharbt, pp. 47-49.

[13] Heidegger, *The Way Back Into ihe Ground of Metaphysics*, p. 124. '' Existence is the specifically human mode of being, the distinguishing characteristic of Dasein. All other beings merely are ; Dasein alone Exists ... Dasein is not merely something there, not a pure object like a rock in the beach;- Rather, it has responsibility for its own being and an obligation to be significant Dasein recognizes its own being, a task to be fulfilled ; it must do something about its being '' - James Demske, *Being, Man and Death*, p. 16

In other words, it means that *Dasein* is his own possibility. *Dasein* is not something which is fixed and completed, on the contrary *Dasein* constantly realizes his possibilities. He realizes his possibilities through making existential choices and decisions.[14]

Ontology and Phenomenology

What are the reasons which have led to the failure of traditional ontology ? According to Heidegger, traditional ontology has always been otherworldy. A true ontology, if it has to be genuine, must be this-worldly. In other words, ontology, must not concern itself with abstractions, but rather with concrete things of the world. Hence a new ontology is needed, an ontology which gives an existential analysis of man's being in the world. To accomplish this task a methodology is needed. This requirement is supplied by phenomenology.

Heidegger gives the interpretation of the word "phenomenology" in this manner. He analyzes two Greek words: *phenomenon* and *logos*. The word *phenomenon* means "to appear", "to show", "to manifest itself". *Phenomenon,* therefore, is something which shows or manifests itself. In other words, it is something which can be brought to light. The word for "light" in Greek is *phos*, whose root is the same as that of *phainesthai*. The word *logos* is understood by Heidegger as *discourse*, that is a *discourse* which unveils or manifests to the speaker that about which he speaks. Since *phenomenon* means "that which is made manifest" and *logos* "that which discloses or makes itself manifest", *phenomenology*, contends Heidegger, is, therefere, that which manifests or discloses that which shows itself on its own. Hence phenomenology is a method which " demands a direct approach and an unbiased openness toward that which may reveal itself in the investigation. It is pristine disclosure or unprejudiced description".[15] Phenomenology is, therefore, a method which concerns itself about that which discloses itself to us. In other words, phenomenology concerns itself with that " which merely appears to the senses; a feeling, a work of art, a political institution, a philosophical idea-all these show themselves just as real to us as colour or sound, though in quite a different way. Moreover that which shows itself does not have to appear to everyone; even my states of consciousness show themselves to me, so that they, too, can be object of phenomenological analysis and description". [16]

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[14] Macquarrie. *Martin Heidegger*, pp. 12-13

For Husserl, the founder of phenomenology, phenomenology was a method of investigation through which one could hope to reach the pure *eidos*. This could be done through phenomenological reduction (*epokay*). Husserl thought that by bracketing all peripheral knowledge one could grasp the pure essence of *eidos*. It was not the question of being or existence to which Husserl gave importance. To him the important question was that of *eidos*. In order to grasp the pure essence, Husserl bracketed the question of being or existence. [17]

Heidegger, on the other hand,is not concerned with the pure essence. His main concern is to study

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15. *Being and Time*, pp. 38 ff
16. Kockelmans, *Martin Heidegger*, p. 19
17. Richard Zaner, *The Way of Phenomenology*, pp. 129 ff.

the Being of beings. In order to make the study of Being of beings possible, Heidegger employs phenomenology as a methodic attempt to arrive at the Being of beings. Heidegger's phenomenology differs from Husserl's in this that he will not bracket existence. Phenomenology is a method for Heidegger in describing and analysing the knowledge of the Being of beings. " Phenomenology is fundamentally a stripping away of concealments and distortions, such as will let us see that which lets itself be seen for what is".[18] Phenomenology enables us to see the phenomenon itself, which " proximally and for the most part does show itself; but at the same time, it is something that belongs to it so essentially as to constitute its meaning and its ground ..... that which remains hidden in an egregious sense, or which relapses and gets *covered up* again, or which shows itself on ' in disguise ' is not just this entity or that, but rather the Being of beings.... in the phenomenological conception of 'phenomenon' what one has in mind as that which shows itself if the *Being of entities*, its meaning, its modifications and derivatives."[19]

Dasein as Being-in-the-World

The main constituent state of *Dasein* is being-in-the-world (*in-der-Welt-sein*). When Heidegger speaks of *Dasein* as being-in-the-world, he means ihat *Dasein* is not a disembodied substance. In other words it means that man is concretely immersed in the world of concrete individuals. Man's being exists in the world. We cannot think of human existence outside the world. The world as such cannot be thought of without *Dasein*. Hence the world and *Dasein* are bound up with one another. "Both are what they are only in being related to one another".[20]

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[18] Macquarrie, op. cit., p 11

[19] Cf. Richard Palmer, *Hermeueutics*, pp. 127-30

Although the being-in-the-world of *Dasein* should be viewed in its totality yet according to Heidegger, it can be viewed from three different points. They are: (i) the notion of "being-in", (ii) the concept of "the world in which existence is located", (iii)and that which is in the world, "the who."[21]

The notion of "being-in" (*Insein*) is not to be merely understood in terms of spatial relationship. It (being-in) " is distinct from the present-at-hand insideness of something present-at-hand 'in' something else that is present-at-hand; Being-in is not a characteristic that effected or even just elicited, in a presesnt-at-hand subject by the 'world's' Being-present-at-hand; Being-in is rather an essential kind of Being of this entity itself ". [22] For Heidegger "being-in" does not mean something " being-at-hand " or " being-along-with ". Man does not exist in space like an extended object.[23] Heidegger uses the term " being-in " in the sense in which we say: "A man moves in the artistic world. " The way in which " being-in " expresses itself in the world is called by Heidegger *concern* (*sorge*). This concern manifests itself in " producing something, attending to something, and looking after it, making use of something,

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20 Herbert Speigelberg *Phenomenological Movement*, 1, 328

21. *Being and Time* p. 170

22. Ibid, pp. 79-80

23. Richardson, op cit., p. 52

giving something up and letting it go, undertaking, accomplishing, evincing, interrogating, considering, discussing, determining...... All these ways of Being-in have concerns as their kind of Being.... Leaving undone, neglecting, renouncing, taking a rest-these are also ways of concern ; but these are all *deficient* modes, in which the possibilties of concern are kept to a bare minimum".[24]

The next question which cocerns us is: what is the relationship between the world and *Dasein.* Traditionally, man has been separated from the world. In other words, the world has been considered as an independent thing which has its own existence. The world, as Heidegger points out, is the characteristic of *Dasein.* The world is a means for the realization of human existence. Thus we cannot segregate man from the world, nor the world from man. Man and the world are relational in their very constitution. The world is the totality of *Dasein's* relationship. However, totality " does not refer to the sum total of things in themselves invested with a substantial existence in an abstract and theoretical universe ; it expresses the unity of *Dasein's* world as a *continuous* whole of interconnected relationships."[25]

The final constituent of the being-in-the-world relationship is " the who " or " the self " which exists in the world. What do we mean by " the who ?" " The who " would mean man. But Heidegger speaks of man as *Dasein* because man does not possess a finished nature. He is always " on the way ". Therefore, man as a being is " constituted by possibilities

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24 *Being and Time*, p. 83

25. Laszlo Versenyi *Heidegger, Being and Truth*, p. 14

rather than properties. While other beings like inanimate objects, a stone or chair, have a fixed nature, containing certain observable properties, such as colour, hardness etc., *Dasein* has no such fixed nature. Man constitutes himself as he goes along, engaging in his various existential projects". In other words, man is not a thing or substantial being."[26]

It is *Existenz* which is the essence of *Dasein*. *Existenz* does not mean " to be ". The root of the *Existenz* comes from the Latin word *existere*, which means " to stand forth ", " to stand out " or " to arise. " The human *Dasein* is not something which " insists " but " exists ". Man does not " stand-in-itself ", i. e., " insist " like stones and plants. Man " stands out ", that is, he transcends himself into the realm of Being. By doing this, he derives his meaning as well as bestows meaning on his own self as well as on the other existent things. " Heidegger uses the terms *Ex-sisten*, *Exstasis* and *Entwurf* (project), to denote the distinctive character of human existence. Human existence is exstatic and projective. To exist means ' to stand out ' from non-being and to be projected into one's possibilities of actualization ".[27]

Mit-Sein

Dasein can never exist in isolation. Dasein, on discovering the world, also discovers other *Daseins* which co-exist with him. Therefore, there is no possibility for Dasein to *exist* apart from other existents. In other words, being-in-the-world means to share with other *Daseins* and to enter into a mutual relationship with them. Hence *Mit-Sein* or *Mit-Welt* is a call for "togetherness". This is how Heidegger clarifies it. "The kind of Being which belongs to the Dasein of others, as we encounter it within-the-world, differs from the readiness-to-hand and presence-at-hand. Thus *Dasein's* world frees entities which not only are quite distinct from equipment and Things, but which also - in accordance with their kind of Being as Dasein themselves - are 'in' the world in which they are at the same time encountered within-the-world, and are 'in' it by way of Being-in-the-world. These entities are neither present-at-hand nor ready-at-hand; on the contrary, they are *like* the very *Dasein* which frees them, in that *they are there too and there with it* ...... By reasons of this *withlike* (*mithaten*). Being-in-the-world, the world is always the one that I share with others. Their Being-in-themselves within-the-world is *Dasein With* (*Mit-desein*)".[28]

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[26] *Being and Time*. p. 73

[27] Fernanpe Molina, *Existentialism as Philosophy*, p. 56

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28. *Being and Time*, pp. 154-55. " My being-in-the-world, in this sense of being constituted by my projects and by my relation with the objects which I make use of and develop as tools for realizing them, involves my being-with-others who are also in the world in the same sense. Here again, the existence of others is not merely accidental, nor a problem for thought, but is a necessity of thought, is constitutive of my being and implied in it ... The nature of Dasein is being-in-common, human existence is a shared existence and the social inter-dependence of our everyday experience is primordial and constitutive. My full self-consciousness and self-affirmation derive from my consciousness of others: it is not that I begin with myself as given and indubitable and somehow deduce the existence of others like myself. Thus I am constituted both by my preoccupation in which I make use of objects as tools and by my solicitude for persons". - H. J. Elackham, *Six Existentialist Thinkers*, pp. 90-91

Although the basic mode of *Dasein* is to be in-the-world, yet it manifests itself through two other modes, namely, self-awareness (*Befindlichkeit*) and understanding (*Verstehen*).

Dasein finds himself by being in the world. This becoming aware of oneself is spoken of as "mood" or "moodness". When we say that *Dasein* has found himself, we do not mean that *Dasein* finds himself by perceiving himself. "To be disclosed does not mean 'to be known' as this sort of thing.... The pure 'that is' shows itself, but the 'whence' and the 'whither' remain in darkness".[29] It is then that Heidegger introduces his concept of *thrownness* (*Geworfenheit*).

Dasein is always in the world. But *Dasein* does not know why he is in the world. He is in the dark about his " whence and whither ". Dasein only finds himself in the world. He has been " thrown " into being. Moreover, *Dasein* is not the originator of his being; rather he has been " delivered over " to himself Therefore *Dasein* can do nothing but take over this being as his own.[30] It is ' thrownness ' which is the

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29 Cf. *Being and Time*, p. 172, not. 1..

30 Ibid , p. 174. " The burden of human existence as thus manifested according to Heidegger consists in the poignant fact that human ' is and has to be ' ' whence and whither, however, remain in the dark.' . For this situation of factitcity Heidegger coins the striking though ponderous word ' Geworfenheit ', which would have to be rendered by a passive particle of verbs like to throw, to fling, or to cast. However, to Heidegger ' thrownness ' is not a mere brute fact ; it represents an intimate part of our way of being, even though it is usually pushed into the background. " Spiegelberg op. cit. 1,330-31.

facticity (*Faktizitat*) of *Dasein's* being. By *facticity* Heidegger means that *Dasein* understands his own being in the real sense of " Being-present-at-hand ". Facticity is a very special way of being on the part of *Dasein.* Thus the " concept of ' facticity ' implies that an entity ' within-the-world ' has Being-in-the-world in such a way that it can understand itself as bound up in its ' destiny ' with the Being of those entities which it encounters within the world. "[31]

It should be kept in mind that *Dasein* is not like any other object in the world. *Dasein* is a being which has its own peculiar existence. The moment *Dasein* finds himself thrown in the world, he already finds a great number of " givens " which condition his " being-in-the-world." Hence we cannot say that *Dasein* is absolute possibility. His possibilities are conditioned by his past choices as well as by " his race, sex, intelligence, heredity, emotional stability and all the ' raw material,' so to speak, out of which I have either to attain or fail to be myself."[32]

Dasein achieves the authentic mode of existence through *understanding*. Heidegger's interpretation of the word *Verstehen* (understanding) is quite different from those who hold that understanding means an intellectual and rational grasping of an object. Heidegger goes to the etymology of the words: *Verstehen* (Stehen, " to stand out ") enables man to face his " thrownness." By standing to his thrownness, *Dasein* is able to activate all his projects and possibilities. *Dasein* is thrown into the world as a possibility.

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31. *Being and Time*, p. 82
32. Ibid., p. 174

The existential structure of "understanding" is spoken of by Heidegger as "projection" (*Entwurf*). "The character of understanding as projection is such that the understanding does not grasp thematically that upon which it projects–that is to say, possibilities. To grasp it in such a way would be to take away what is projected, its very character as a possibility and would reduce it to the given contents which we have in mind; whereas projecting in throwing, throws before itself the possibility and lets it be as such. As *projecting*, understanding is the kind of Being of in which it *is* its possibilities as possibilities ".[33]

Since I am the author of my possible actions, I have in a way seized upon the future. By doing this, I project my possibilities on things which I discover in the world. In this way I find a structural unity in things. Thus the things are "incorporated into the significant world and are understood ".[33]

Dasein exists in the world either authentically or inauthentically. Since Dasein is thrown into the world, he faces a brute fact of his existence. What will Dasein do in such a situation? Dasein may either evade his being and thus will not allow his being to disclose itself fully. By doing this, he becomes the victim of *inauthentic existence*. Or *Dasein* will face his being as his own responsibility and permit it to manifest itself fully as his own. This is *authentic existence*.

If *Dasein* refuses to face his own being, he is guilty of *inauthenticity* of existence (*Uneigentlichkeit*).

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33. Molina, op. cit, p 64

34. Barret, op cit., pp. 221-22

The characteristic of inauthentic existence is " everydayness and benality (*Altaglichkeit*). An inauthentic existence is a faceless life. Such a person is an anonymous entity called *das Man*. Das Man is always called "one" or an indefinite "they". This is how Heidegger explains the impersonality of the "they" or the "one": "The 'others' whom one thus designates in order to cover up the fact of one's belonging to them essentially oneself, are those who proximally and for most part 'are there' in everyday Being-with-one-another. The ' who' is not this one, not that one, not oneself (*manselbst*), not some people (*einige*),and not the sum of them all. The 'who' is the neuter, the 'they' (who did it, and yet it can be said that it has been 'on one'. In Dasein's everydayness, the agency through which most things come about is one of which we must say 'it was one' .... Everyone is the other and on one is himself. This 'they' which supplies the answer to the question of the 'who' of everyday Dasein has already surrendered itself in Being-among-one-other".[35]

The inauthentic existence of *Dasein* shows itself in "everydayness". This state of "everydayness" of *Dasein* is a state of "fallenness" (*Verfallenheit*). *Dasein* falls away from himself and falls into the world when he gives up his existential search which will enable him to find out the authentic mode of existence. The fallenness of *Dasein* must not be understood negatively. Fallenness is "used to signify that *Dasein* is proximally and for the most part alongside (bei) the 'world' of its concern. This 'absorption in' .... has mostly the character of Being-lost in the

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35. *Being and Time*, pp 164-66

publicness of the 'they'. Dasein has, in the first instance, fallen away (*abgefallen*) from itself as an authentic potentiality for Being its self and has fallen into the world".[36]

The inauthentic existence of *Dasein* reveals itself chiefly through three ways. They are : (i) idle talk, (ii) curiosity, and (iii) ambiguity. The first, that is, idle talk (*Gerede*), is " useless talk which usurps the place of meaningful communication and thoughtful silence ". The second-curiosity(*Neugier*)-concerns itself with the useless information about life. It neglects the fundamental question of life : the search for the Being of beings. The final mode of inauthenticity is ambiguity (*Zweideutigkeit*). It is a " giving-in or surrendering to the practical necessities of life, rendering a true search after Being impossible ".[37]

Now the question may be asked : How can one achieve an authentic mode of existence ? *Dasein* can become truly existential only through *dread* (*Angst*). Dread must not be identified with fear (*Furcht*). The experience of fear becomes possible at that moment when we come across some other entity in the world. I am always afraid of that of which I may have partial or full knowledge. The object of my fear is always about that which is threatening. Dread, on the other hand, has no object of which one has to be afraid. Dread is that " in the face of which one is anxious " and its character is indefinite. " Not only does this indefiniteness leave factically undecided which entty within-the-world is thereatening us but it also tells us that entities within-the-world are not

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36. Ibid., p 220

37. Cf. Ibid , pp 211-19

relevant at all. Anxiety (*Angst*) does not 'know' what it is in the face of which it is anxious. Therefore, that which threatens cannot bring itself close from a definite direction which is close by ; it is already 'there' and yet somewhere ; it is so close that it is oppresive and stifles one's breath and yet it is nowhere .... When anxiety has subsided, then in our everyday way of talking we are accustumed to say " it was really nothing".[38]

Dread is not a deficiency in *Dasein.* It demands great courage from *Dasein.* Man must not try to overcome this dread, but rather he must learn how to face it. It is through dread that man becomes aware of his finitude. Dread reveals the finitude of existence to man because it is always lived in the shadow of death. And it is through death that man grasps himself as a whole.

Man is incomplete so long as *Dasein* lives. The moment death overtakes *Dasein, Dasein* disappears and, therefore, cannot be grasped at all. *Dasein* always dreads *nothingness,* because dread points out nothing. When I view my life completely, I see death menacingly at the end of life. Thus *Dasein* is a Being-unto-death (*Sein zum Tode*). In other words, man's whole life faces death.

It is through dread and death that *Dasein* achieves authentic existence. When *Dasein* exists under the control of Das Man, he is not able to exercise his freedom. But dread and death free man from the control of *das Man.* By freeing him from this control, *Dasein* is now in a position to choose his possibilities freely. "Anxiety makes manifest in Dasein its *Being-towards* its ownmost potentiality-for-Being-that is *Being-free* for the freedom of choosing itself and taking hold of itself. Anxiety brings Dasein face to face with its *Being-free-for* (*propensio in*) the authenticity as a possibility which it always is".[39]

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[38] Ibid. p. 231

Time

The other fundamental constituent of *Dasein* is time. Time according to Heidegger, is not external to *Dasein*. Time is the span of *Dasein's* life. Man does not exist *in time*, but he *is* time. By anticipating his own death, *Dasein* goes back to his foundation. "This letting oneself come toward itself in that distinctive possibility which (Dasein) puts up with, is the primordial phenomenon of the future (Zu-Kunft)-(coming toword)."[40]

Time is also ecstatic. In analysing the word "ecstasy", Heidegger goes back to its etymology. "Ecstasis" means "standing besides itself" (*ausser sich*). It means that *Dasein* is always "reaching out beyond, i.e., in the future which 'comes toward' it, that it goes back to its past facticity and that it meets its present".[41]

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[39] Ibid., p 232

[40] Ibid., p. 325

[41] Cf. Spiegelberg, op. cit., I, 336. "The essence of Heidegger's conception of time, which may have been inspired by Plotinus, but has been extricated from Kant, can perhaps be summed up in this thesis : temporarily is not something which can add to human existence; it is

From this we may conclude that Heideggerian time is futural. Heidegger does not speak of the future as "not yet now-but later". Qhen Dasein projects himself towards his own death, it involves what Heidegger calles the "having been", that is, the past. I can project myself towards my death only if I am, that is, if I have a past. In other words, "to-be-toward-death" I must recognize my throwness, that is, what I am. Thus there is a complete interdependence between the future and the past. When Heidegger speaks of the past as "having been" (*Gewesenheit*), he rejects the traditional concept of the "past" (*Vergangenheit*). Heidegger uses the term "having been" because "The 'having been' is still present, that which is present as having been".[42]

What is the ultimate ecstasis of temporality (Zeitlichkeit)? It is "the present." *Dasein* achieves "the present" when he projects himself into the future and then turns back to gather his throwness of "the past". Temporality is the fundamental foundation which makes the unity of *Dasein* possible. Time is a unity, expressing itself through ecstases, namely, the future, having been and the present. When *Dasein* unifies himself through these ecstases of temporality, then (*Dasein*) achieves the authentic mode of existence.

Nothingness

Man is one being (*Seiendes*) among others.

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integral to human existing and to the acts, congnitions, and decisions which are elements of that existing and comprise its constituting 'moments'." Charles Sherover, *Heidegger, Kant and Time*, p. 212.

[42] Kockelmans, *Martin Heidegger : A First Introduction to His Philosophy*, pp. 86-87.

Man is always involved in the pursuit of the sciences. This involvement puts man in the midst of that which is. Thus man tries to grasp *what* the world of being *is* and *how* it is. In other words, he wants to comprehend its quiddity (*Wasgehalt* and modality (*Seinsart*). Now science asserts that it concerns itself with what-is ; " simply and solely what-is - and beyond that, nothing ".[43] What is this nothing ? Is it simply a mode of speech or something more? If we reject this *nothing* as null and void, then we admit nothing. But we are sure of one thing : that science deals with what-is. In other words, science wants to know " nothing of nothing ". Thus the " fact remains at the very point where science tries to put its own essence in words, it invokes the aid of Nothing (*das Nichts*). It has recourse to the very thing it rejects".[44]

Since science cannot deal with the question of *nothingness*, it, therefore, is bound up with the question of being, that is, metaphysics. The problem of *nothingness* is intimately related with the problem of Being. When we speak of ' nothing ', we have already postulated that ' nothing ' as " something " that somehow or other is ". Since from the very start we imply that ' nothingness ' " is " this or that, we cannot answer the question. We are in this situation because we are facing the main principle of non-contradiction. When we think, we think of something. But if we think about nothingness, then thinking goes against its own nature. The answer to the question is doomed if we think that only logic is " the highest court of appeal, that reason is the means and thinking the way to an original comprehension of nothing and its possible revelation ".[45]

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[43] Heidegger, " What is Metaphysics? " *Being and Existence*, ed. Werner Brock p. 328

[44] Ibid., 329

Men think that nothingness is derived from the idea of negation. Suppose, says Heidegger, we hold that nothingness is the very ground which makes negations possible. Thus he writes : " .... is reason so sure just what we are postulating? Does the Not (*das Nichts*), the state of being negated (*die Verneinheit*), in fact represent that higher category under which Nothing takes its place as a special kind of thing negated ? Does Nothing 'exist' only because the Not, i. e., negation exists ? ..... Or is it the other way about ? Does negation and the Not exist only because Nothing exists ? ..... *We assert: 'Nothing' is more original than the not and negation.* If this thesis is correct, then the very possibility of negatn ioas an act of reason, and consequently the reason itself, are somehow dependent".[46]

From the above statement it is clear that negation exists because nothingness is first given. In this way nothingness serves as a structure of Being. Nothingness is related to Being in the same manner as death is related to *Dasein*. Death and nothingness disclose *Dasein* and Being.

We cannot prove nothingness logically, but we can experience it existentially. Nothingness is revealed to us by the experience of anguish and weariness. Nothingness is not something which the intellect

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45. Ibid

46. Ibid., p. 331

mirrors; it is truth "that is felt and suffered, and understanding that everything is 'destined' to be lost, a reaching for the primary root of existence.... the being of beings is Nothingness and anguish is the emotional transparency of existence to itself - that is, the transparency of nothingness which constitutes existence itself..... Nothingness does not confront Being, but it is Being itself. 'In the state of anguish, nothingness exhibits itself to us simultaneously with the totality of being'. Naught is not a logical category but an ontological category".[47]

The mode in which we face nothingness is dread (*Angst*). The experience of dread is indistinct and uncanny (*Unheimlich*). Nothingness reveals itself in dread not as something that "is". Although nothingness reveals itself through dread, yet it cannot be thought of as an object. Nothingness always repels us: thus the individual withdraws. In the process of withdrawal, the individual points to the things in the world, which "slip away" from him. This pointing gives a sort of solidification to the totality-that-is. Thus it shows what totality is.

What is nothing? "Nothing is neither an object nor anything that 'is' at all. Nothing occurs neither by itself nor 'apart from' what-is, as a sort of adjunct. Nothing is that which makes the revelation of what-is as such for human existence. Nothing not merely provides the conceptual opposite of what-is but it also is an original part of essence (*Wesen*).

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[47] Michele Sciacca, *Philosophical Trends in the Contemporary World*, p. 201

It is in the Being (*Sein*) of what-is that the nihilation of nothing (*das Nichten des Nichts*) occurs ".[48]

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[48] Heidegger, 'What is Metpahysics"? *Being and Existence* p. 340

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GOD, THE SOLE PROTECTOR

H. G. Lokur, M. A

Several rationalists have expressed their doubt regarding God's existence though it is possible to come across some who consider God to be a necessary hypothesis in the explanation of the world and its affairs. The complexity and the mysteries of the universe have made them propose this hypothesis without which they think they are unable to explain the universe satisfactorily. Those rationalists and scientists who have doubted God's existence have depended upon their reason and senses in understanding the universe. It is now accepted that these two faculties are inadequate tools for grasping the truth about God. Saints and seers all over the world declare with one voice that this universe is the creation of God whose existence is an indubitable certainty. To them God is as much real as, or even more real than, any thing else in this universe. They belong to the assembly of mystics who are God-realisers. The mystics the world over give expression to their belief in God through their utterances and advices. They claim to have an intuitive perception of God. Intuition is 'the extension of perception to regions beyond sense'.

The mystics are the true devotees of God and according to them God is the creator and sole protector of the universe. Their devotion to God is so intense that they do everything as a service to the Lord and live a life of complete self-surrender. Their faith in God is so firm that the sufferings of this worldly life do not shake it. They take God-realisation to be the summum bonum of their life and of human existence. They recommend the path of Bhakti to all those interested in serving and reaching God. Of all the paths leading to God, Bhakti is recognised as the easiest and most accessible to a common man. Shivasharanas and Haridasas of Karnataka have trodden this path and succeeded in their efforts to reach God. From their own exprience they have assured us that God responds to those who believe in Him and call Him earnestly. ' Believe and beckon, Shiva responds', said Basaveshwara. Purandaradasa has declared that the ' believed are never doomed.'

The saints exhibit a distinct attitude to life and things of this world. Behind all the affairs of this great universe they see God whom they understand as the omnipotent controller. Every phenomenon bears testimony to God's presence and ability to protect all His creatures. This idea has been stressed by saint Kanakadasa in one of his beautiful songs addressed to the mind, his own and of others. The song beginning with the words 'Tallanisadiru Kandya Talu Manave' (Perturb not O mind, await) is not only appealing but is also highly consoling to anybody in distress. Kanakadasa seems to have a rare insight into the activities of this universe. He impresses on us that God is the sole protector of this great universe of which He is the author. In doing so he quotes only three examples from nature which suffice to establish the protector - God. The diction and meaning of the refrain are equally fine and the very address in the opening line is quite racy in style and hearty in spirit. The sub-refrain assuring God's protection to all has perfected the main theme.

The central idea of the aforesaid song by Kanakadasa is illustrated in the verses to follow. 1) Who constructed the basin and watered the tree grown on the top of the mountain there ? (Even the rain water runs down the slope). This proves that the Lord who created is responsible for it and it is He who protects verily. There need not be any doubt about it. 2) Who served food at every step to the beasts and birds playing in the woods ? (How happy are they !). Like the mother the Lord shoulders the responsibility of providing the necessary protection to all of them and there is absolutely no doubt about it. 3) Who served food to the worms and insects born in the boulders of rock ? (When tiny creatures such as these are favoured by divine grace, why should we worry about human beings ?) Surely our Lord, the lotus-eyed Ādikeshava protects all, no doubt.

With these and other evidences of similar nature we come to believe in God and feel grateful to Him for the compassion He showers on us.

The Haridasas, the God - realised souls, have given beautiful expression to their realisation in several songs that flowed from their pens. The omnipresence of God is expressed by Kanakadasa in these words, "All words, are names of the Lord, wife and children are members of the divine family, drawing room is the place of pilgrimage, neighbours are the bhāgavatas". Therefore he sang, 'Till now I used to say how far is Vaikuatha'. He has realised that the omnipresent Lord is immanent in this very world and therefore this itself is Vaikuntha. What a lofty attainment ! Even for Purandaradasa who found 'Vitthala to the right, Vitthala to the left, Vitthala present everywhere', the world was the abode of God. When the doors of inner heart were opened Vijayadasa uttered 'my body is the temple of the Lord, and heart the inner shrine; eyes the eternal lamps at the altar, and hands wave as fans for Him'. When Vyasaraja turned outside he exclaimed, 'He stands on the pedastal of this world, the sky is the canopy over His head; rains give Him oblution, stars afford Him auspicious lights; the bare directions are the garments He wears ; the crops are offering of food ; the roarings of ocean waves are the sonorous drum beatings at the worship ' finding Him alone everywhere. Vijayadāsa sang, 'Thou alone art everything, Thou findest oneness with Thyself, Thou art the servant and master, Thou art in Thyself and myself, Thou art touched by meditation '. Sublime are the outbursts ringing with melody.

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LIFE AND MESSAGE OF LORD MAHAVEERA

D. S. Paramaj, M.A., LL.B.

Special significance of commemoration of 2500th Nirwana Anniversary (Spiritual Liberation) Function of Lord Mahaveera.

We all know that every day sends to the grave a number of obscure and insignificant men and women unwept, unsung and leaving neither stone nor trace to tell where they lie. Such is the case normally with every one, whether rich or poor, high or low, prince or peasant, though to some few, it is said, doors of fame sometimes open with the gates of cemetery but only for a short while. But in the case of Real prophets and philosophers like Lord Mahaveera, Lord Buddha, Lord Jesus Christ, mere passage of Time, however long, will neither stale nor minimise the importance of their immortal tachings irrespecive of their individual countries, race, religion or period. Theirs are the Blessed Souls, whose Human Personalities, while moving in flesh and blood on earth in our midst, have left ineffaceably their footprints on the sands of time in the form of their respective glorious messages to the human race as a whole for all time to come. In the galaxy of Twentyfour Jain Prophets, Lord Mahaveera though last in the series, has caught our fancy most, as he has left an indelible stamp on the tablets of eternity, as though we still hear his living Human Voice ringing in our ears with his clarion call to succeeding generations not only of human race but to the whole realm of living beings in any form for transformation of their hearts, for change from violence to peace.

It is not because of Lord Mahaveera's birth in a Royal family with or without a silver or golden spoon in his mouth that we are cherishing his memory for more than 2500 years, but because he played the Role of a prophet, nay, world-teacher as a saviour of humanity on attaining perfect knowledge by his simple, austere and ascetic life with deep meditation with a view to self-realization and then to teach the suffering humanity of all time the real and higher values of human life. Shakespeare has classified great personages into three categories as under in his comedy called Twelfth Night in connection with trapping a foolish lover doting for a beautiful maid hailing from a rich family. 'Some are born great, some achieve greatness, and some have greatness thrust upon them.' This Shakespearean classification of great persons cannot aptly apply to prophets like Mahaveera, who never hankered after worldly greatness in the material sense envisaged by Shakespeare. To know Lord Mahaveera as Jain prophet-cum-Universal Teacher is to know the real spirit of his Teaching. To study Mahaveera as a world-teacher is to study the basic and fundamental principles of Universal Doctrines of Non-violence and Truth comprising under their headings as they do, various other human vitrues of high values. Preservation of Lord Mahaveera's memory can be better achieved by our following his noble example in our daily life than by merely gilding it with flattering commendations as hired bards or preachers do for their own self-aggrandisement. It would be a fitting commemoration to Lord Mahaveera's 2500th anniversary year of his glorious attainment of eternal peace and happiness, the highest aim of humah life, if we try to translate his noble thoughts and ideas into our own way of life to whatever extent it is possible to each one of us.

How and why Advent of prophent Mahaveera was a necessary event.

Advent or birth of a prophet or a World-Teacher is supposed to be a far off divine event to which all deep thinkers of any age or country look forward with a hope of fulfilment. If we trace back the social history of India as obtaining in the days of Lord Mahaveera, it unmistakably reveals that the then existing Indian Society had sunk not only to a deplorable degradation but to an appalling moral decline of which any civilized society would feel ashamed. In pre-Mahaveera period human slavery was a normal feature, non-violence was a forgotten virtue, superstitions had replaced both the religious and moral code, animal sacrifice prevailed on a large scale in the name of false religion just to propitiate or invoke the blessings of supposed gods, who themselves appeared to have turned cruel to animal life; exploitation of the abject ignorance and poverty of the masses both by the selfish rich and the vain priest-craft was the order of the day with the natural result that the then existing society had become divided against itself into thousands of castes and creeds, one hating and warring with the other without any mercy or kindness. So naturally the birth of a Prophet and social-cum-moral Reformer was not only the need of the day but a long awaited event.

Thus the birth of Prophet Mahaveera 2572 years ago synchronized with the long-standing need of his period as a divine event, commensurate with the fulfilment of the divine mission for immediate eradication of social and moral ills, from which the ignorant masses were suffering. Shakespeare has so picturesquely poetised the prophecy of the death of Julius Ceasar in his play by observing 'No Comets fall, when a beggar dies, but Heavens themselves blaze forth a Prince's death.' In contrast thereto, believe it or not, Jain mythology records that instead of Heavens merely blazing forth, the birth of Mahaveera, who was destined to play the role of a Prophet-cum-world-teacher and the role of a saviour of both gods and men, was attended by a hcst of gods themselves, celestial beings, and Heavenly denizens to serve as his guardian Angels to ward off any possible mischief at the hands of Evil Spirits, as a future prophet or Tirthankara, i. e., a God of Gods was to be born to his royal parents, i. e., King Siddartha and Queen Trishaladevi in Kundagram, the then suburb of the flourishing city of Vaishali, 27 miles north of Patna in the north-eastern province of Bihar.

Mahaveera's life as a Prince

Mahaveera's father, King Siddhartha, ruled at Kundagram in Bihar and so Mahaveera was a scion prince) of the ruling clan of the Jnatru Khsatriya.

With all the royal pomp he was cradled with the name Vardhamana meaning Prosperous or Ever Progressive one. His mother Trishaladevi was the daughter of king Chetaka of Videha. Thus his great blessed soul had put on for its last earthly journey a strong and sturdy body in which flowed the heroic blood as a result of fusion of two royal families but leading pious life.

He soon grew from childhood to boyhood and from boyhood to youth with a healthy body and an equally healthy mind. From the beginning he knew no fear and thus cowardice was incompatible with his heroic nature. As the Legend relates, when he was playing as a young boy with his companions under a tree, a big deadly poisonous cobra suddenly appeared there with its hood raised with a hissing noise and fury. Whilst his companions fled hither and thither, being panicky, Mahaveera remained calm, cool and undaunted. As he was gifted with indomitable courage, never-failing energy, coupled with strong presence of mind, he stared direct into the glaring eyes of the poisonous reptile and picked it up in his hands only to leave in the nearest jungle. On another occasion a mad elephant was running amuck in busy locality with the result that the passers-by were fleeing helter-skelter for their safety, when to the utter astonishment of the surrounding crowd, young prince Mahaveera stepped forth with his insurmountable will-power and peeped into that elephant's tiny eyes disproportionate to its body and held it by its trunk and calmly rode it and by his heroic voice, he could soon tame it back to its normal senses. Such heroic feats were exhibited by Mahaveera as a youthful Prince times out of number but His was not a soul to be fascinated long by such physical feats or miracles, as it panted for something higher, something ever-lasting, something to redeem the suffering ignorant humanity around him.

Mahaveera's transformation from Prince to a Silent saint-in-meditation.

Born as he was with a prophetic vision and a higher mission to redeem the suffering ignorant humanity by his role as a world-teacher of Truth and Non-violence, his princely head, with a crown donned, could not lie at ease till it was doffed. So once and for all, even at the full bloom and threshold of his youthful royal life, he exchanged his palace of Royal worldly pleasure with a palace of wisdom, a palace of peace and eternal Happiness by becoming a saint-in-meditation by renouncing the life of earthly pleasure and pain, and by defying his marriage prospects only as a sign of further earthly bondage having no comparison with eternal existence of bliss and happiness for which his heart was burning and soul was gasping. So nothing earthly could stand in his way in taking to ascetic life with a view to attain real and perfect knowledge by deep meditation commencing at the age of thirty. He stripped off all his clothes man-made or machine-made as absolutely unwanted for nourishment of this soul and became a stark naked saint-in-meditation known as Nirgrantha meaning ‘untied, unconditioned, disattached and disenchanted.’ He remained fully engaged in deep meditation, hard penance, and austere life, well-nigh for a period of twelve years as a result of which he attained pure, perfect, faultless and Real knowledge. Such a liberated Saintly soul is technically a ' Kevalin ' in Jain system, i. e., Omniscient, All-seeing and All-knowing Teacher. In Him the Human Personality was completely dissolved into his pure, simple spiritual personality and he is technically called ' Jiwan-mukta ', i. e., Completely Released even while living on earth. Such an ascetic is termed as a ' Hero ' (वीर), for he has achieved the supreme human victory.

Mahaveera's transition from Omniscient or All-knowing Saint to World-teacher-cum Saviour

On attaining perfect transcendental knowledge at his forty second year, Mahaveera assumed the rare role of a Universal Teacher by moving from place to place naked and bare-footed, preaching for next thirty years his immortal gospel of nonviolence and truth as the high fundamental principles of human values serving as the basis for an ideal human character and also as the main foundation for any ideal philosophy or religion that can ever be conceived or evolved by any kindhearted and peace-loving human race of any age or country. Because of his spirit of Renunciation and suffering all kinds of difficulties and dangers, patiently bearing all types of Privation and hardship, original Vardhamana came to be popularly known as ' Mahaveera ' meaning a Great Hero or Victor-Jina (conqueror or all hidden evil instincts operating as our real enemies). Mahaveera came to be recognised rightly as a spiritual Hero having immeasurable and inexhaustible energy and power not in the sense of the strength of a bull-dog or a ferocious wild animal or mere physical strength of a wrestler but in the sense of a Hero conquering our inner evil desires, which is, by far, a more difficult task than conquering our human enemies. Aristotle, an ancient Greek Philosopher, has rightly observed 'I count him braver who over-comes his desires, than him who overcomes his enemies.' If Milton has said 'Scorn delights and live laborious days' for exhorting his countrymen to hard-work, Lord Mahaveera has addressed his followers 'Scorn delights and live holy and pure life without harming any living being'.

Why & how Lord Mahaveera can be considered as a world teacher-cum-saviour vis-a-vis Jain view of a Prophet-cum-Tirthankara

On attaining transcendental knowledge, Mahaveera thought that his immediate mission was to reconstruct the then existing divided and dismantled society on a proper and unified basis without reference to caste, creed, race or religion. He taught his followers first to abolish the system of slavery which is higly inhuman and a blot on social and moral civilization. He preferred to accept simple, pure vegetarian food even from slave girls in preference to food offered to him by wealthy classes in order to abolish social and economic distinction between Haves and Have-nots, the rich and the poor, master and servant or slave. He reorganized the society by classifying it into two main divisions or orders (1) Spiritual Aspirants, i. e., Shramana (Sadhu), i. e., Monks & Nuns, i. e. Sadhwi (Arjika) and (2) House-holders, Lay Brothers and Lay sisters called Shrawaka-Shrawika. This simple classification works as an important factor to unify the society in one harmonious unit, one division helping the other as supplementary and complementary to each other; Monks and Nuns receiving small quantity of food from Householders and in return giving the latter their blessings in addition to spiritual food in the shape of guidance to lead a happy ideal life. This speaks to the practical far-sightedness and organizing genius of Lord Mahaveera in unifying the Society as practically one brotherhood. So foreign scholars have praised it in high terms. Mrs. Stevenson, M. A., (Dublin), has observed in her work called ' Heart of Jainism ' as follows : ' Jainism is singular in emphasising the place accorded from the very first to a lay adherant as an integral part of Jain Organization (Sangha). In the Buddhistic order, on the other hand, the lay element received no formal recognition whatsoever. It is for this reason that Jainism has held on the even tenor of its way for thousands of years, while Buddhism disappeared from the land of its birth'. Prof. Sharma observes : 'Even Jain lay men are afforded opportunity to rise to spiritual heights of Monks by easy steps.'

(*Serially–*).

(This is the first part of the article, by Shri Paramaj, (which has won the second prize (Rs. 500/-) in the Essay Competition on ' Bhagavan Mahavira: Life and Teachings', held by the *Bhagavan Mahavira 2500th Nirvana Celebration Committee*), which was previously published in *Sanmati.*)

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Review

THE ETHICS OF DEVATMA-by Satyavan P. Kanal, Published by Munshiram Manharlal Publishers, Pvt. Ltd., pp. xiv+350, Rs. 40/-.

Prof. K. S. Ramakrishna Rao

The book reviewed here is an interesting treatise making out a strong case for science-oriented Ethics and Religion as the means of understanding values of life. The founder of this thought is Saint Satya Anand Agnihotri, also known as Bhagavan Devatma (born in 1850), who advocated a religion in harmony with facts and the laws of nature and based on the evolution and dissolution of life-power or soul, This religion took into its purview also or soul. This religion took into its purview also moral, social, educational, industrial and other aspects of modern life.

Prof S. P. Kanal depicts forcefully the unique mission of Deva Atma which entailed the surrender by the latter of his physical and mental powers and the necessity to face trials and tribulations, calumnies and ridicule and shafts of irony and contempt. Deva Atma flatly rejected *a priori* reasoning and traditional methods of philosophy. He emphasised science and its method. He explains : "The canons of scientific method of investigation, which were essential in all the scientific study and research, acquired complete domination on my heart. The principles of experimental investigation, together with universal principles of logic, had possessed my heart so completely that it became impossible for me to accept anything solely on the basis of intuition or speculation. " As a result, he evolved a unique moral philosophy and religion known as ethics of Deva Atma and Devadharma and founded a unique society called Devasamaj which has a large following.

The philosophy of Deva Atma is extraordinarily simple and grand at the same time, it is naturalistic optimistic and altruistic. It's goal is a life of service in which " low hates " and " low loves " are held to minimum while the individual tries in " high loves " to remove evil in life wherever. he may find it. The practioner of the ethics of Deva Atma has the qualities of methodically working for good, never despairing that final outcome will be improvement on what came before. He believes in the progress of humanity, and does'nt throw up the sponge when opposition makes it harder for him to practice good or altruism. In the opinion of Prof. S. P. Kanal one is kept going by his virtually inexhaustible supply of vitality which comes from putting one's energy into positive causes. The follower of Deva Atma believes that pain and opposition cannot be altogether stamped out of existence because they are part of it. Pain occurs in human life for natural reasons and from them certain goods may be forthcoming. There is the possiblity of " pure service and absolute harmony " in the future, but we should not feel that all pain and harmony are without value. Prof. Kanal strongly opines that we grow and learn from pain and opposition.

Value is part of natural existence for Deva Atma. "Value is a necessary condition *for persistence in existence.*" There is a causal relation between value and existence : "Value is a necessary condition which furthers existence and disvalue is a necessary condition which reduces further existence" and leads to stagnation, degeneration and death, and Deva Atma rejects the supernatural sphere, tradition, life after death and transience of physical phenomena-but it is said by Deva Atma who rose above parochial attachment to traditional philosophic texts and openly committed himself to the scientific method in the constuction of his naturalistic philosophy of Weltanschaung that only the examined life is worth living.

Man may be in bondage to " low hates " It is better to have " high hates " and " high loves ". However, at the centre of everything human is Deva Atma's emphasis upon *responsibility* of men and mankind to make the future to conform to blueprints that make reason and altruism possible. To this end Professor Kanal has contributed a most valuable philosophical work. The author remarks in his preface: "This book is an act of redemption for modern Indian philosophy and for the matter of that for the histories of modern world thought." Deva Atma's philosophy lays claim to be a world philosophy in the boldness with which it challenges the whole sweep of the transcendental thought in Metaphysics, Epistemology, and Ethics and the comprehensiveness and the consistency with which it weaves together a unique pattern of truth about life and universe. This is a book of its own kind in the history of Indian Philosophy, for no modern Indian thinker has made Ethics his specialisation.

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Farewell to Shri P. R. Dubhashi I. A S.

Divisional Commissioner, Belgaum.

5-6-1977

Front Row : 1) Sri. G. S. Kulkarni 2) Sri. J. V. Parulekar
Left to Right. 3) Sri. K. D. Sangoram 4) Sri. P. R. Dubhashi.
5) Master Dubhashi 6) Mrs. Dubhashi.
7) Miss. Dubhashi 8) Mrs. Kusum. D. Parulekar

Academy of Comparative Philosophy & Religion, Belgaum.

A Short Reprot (1-4-1977 to 28-6-1977)

There were two meetings of the Board of Trustees, when routine work was done.

Prof. P. M. Upadhye, M. A., Ph. D., Bombay came, with his family to stay in Gurudeva Mandir for a few days in May and during his stay, he gave five talks on " Gurudeva Ranade - a Great Saint " and other spiritual topics. Padmashri Kaka Karkhanis gave four talks in explanation of Chapter XII of Jnaneshwari from 2nd June. He fell ill and could not continue the talks.

The "Life of Saint Shivalingawwa " (in Kanarese language) will be published soon. Her portrait will also be-unveiled in the hall of the Gurudeva Mandir, when the book will be published. The pre-publication price of this book will be be Rs. 8/- as a concession. The book will contain her photograph (in 3 colour), a phtograph of her Samadhi and of her spiritual Master, Shri Bhausaheb Maharaj. After its publication, the book will be sold for Rs. 13/-. The book will be sent to those persons who register their names after remitting with us Rs. 8/- and postage of Rs. 1-50.

During the period of the Silver Jubilee Celebrations this year, the following two Volumes will be published by this Trust.

(i) Gurudeva as I Saw Him.

(ii) Life and Teachings and the Philosophy of Sri Gurudeva

Ranade and the Saints of the Sampradaya to which he belonged.

We have started collection of material for the two volumes. Readers may send in their contributions in this regard before the end of July, 1977.

Donations were received during this period from the following persons.

1)	Shri. S. P. Garg, Jaipur	Rs. 20/-
2)	" V. K. Joglekar, Belgaum	Rs. 10/-
3)	" K. Andalamma, Belgaum	Rs. 10/-
4)	" Lt. Col. B Y. Ghooi, (who ia already a Donor), Belgaum	Rs. 101/-
5)	Shri. H. D. Deshpande. Belgaum	Rs. 11/-
6)	" Ajit G. Saraff, (now enrolled as a Donor), Belgaum	Rs. 501/-

Shri. A. B. Ramdurgkar, Junior Engineer, Bagalkot is enrolled as a life member on payment of Rs. 250/-. Shri M. M. Date, Advocate, Belgaum has also become life member on payment of the balance of Rs. 150/-. Shri M. R. Kulkarni (Ajit Laboratories, Pvt. Ltd.), Miraj, has become life subscriber on payment of Rs. 100/-.

Shri. P. V. Guttal of Hubli intends to enrol as life-member and has paid Rs. 25/- towards the fees.

We are highly obliged to all these persons for their sympathetic help to this Trust.

Shri. V. S. Page, Chairman of the Maharashtra Legislative Council, and Dr. S. S. Ajgaonkar, Vice President, International Diabetic Federation, paid a visit to Gurudeva Mandir during this period.

The Marathi book – *Jnaneshwara's Philosophy*, written by Smt. Padma Kulkarni, is now in press. It will be out within about two months. It contains a complete and thorough study of Saint Jnaneshwara's Philosophy (about 250 pages Demi). The book will be given at a concessional price of Rs. 14/- to those who register their orders by remitting the amount and postage of Rs. 1-50. After publication, the price will be Rs. 22/-.

A few good books are added to the library. The number of readers is gradually increasing.

Shri. P. R. Dubhashi, Divisional Commissioner, Belgaum, Is transferred to the Central Secretariat as Joint Secretary, Civil Supply and Co-operation Department. He came to, Belgaum in March 1974 as Divisional Commissioner and his first public function in Belgaum was his inauguration of the Seminar on *Summum Bonum of Life* in Gurudeva Mandir on 12-3-1974. Since then, he came in close contact with this "Academy" and attended a few functions in Gurudeva Mandir. He read a paper on '*Moral Trends Since Independence*' which was much appreciated by the public and which has been published by us with other papers on the subject. A fare-well in his honour was arranged in Gurudeva Mandir on 5-6-1977 when all the members of his family were present. Shri. K. D. Sangoram, Chairman of the 'Academy', made a short speech explaining why Shri. Dubhashi's administration in Belgaum was successful and popular and eulogising his broad outlook and deep insight. In his short stay in Belgaum, Shri Dubhashi studied the Life and Teachings of Sri Gurudeva Ranade and was deeply impressed by the Philosophy of life of Sri Gurudeva. The board of trustees were in a way sorry for the transfer of such an able and sympathetic officer. He is now entering a wide field of activity and will be now serving the nation from Delhi in a better way. We wish him a happy and glorious life in his new position.

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